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THE
UNITED BRETHREN'S
Missionary Intelligencer,
AND
RELIGIOUS MISCELLANY;
CONTAINING
THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN;
With other interesting Communications from the Records of that Church.

No. XII. FOURTH QUARTER, 1824. VOL. I.

Report of a Conference preparatory to the next Synod of the United Brethren's Church, held at Bethlehem from July 26—29, 1824.

SECOND DIVISION,

RELATING TO THE TOWN AND COUNTRY CONGREGATIONS OF THE BRETHREN IN THIS DISTRICT.*

AGREEABLY to a circular, issued by the Provincial Helpers' Conference, a number of Brethren, ministers, and deputies for the congregations, met in Conference at 9 o'clock, A. M. on the 26th of July, in order to take into consideration the present state of the town and country congregations of our district with a view of reporting the same, together with any proposals or wishes, they might have, to the approaching General Synod of the United Brethren's Church. Besides the members of the Conference some Brethren were admitted as guests.

Brother *Hueffel*, as President of the Conference, most cordially welcomed the assembled Brethren, and feelingly called upon them all, to join in prayers to our dear Saviour, that He would vouchsafe to bless

* Previous to a General Synod of the Brethren's Unity, the ministers and representatives of the several congregations of a district are convened in Conference, in order to deliberate upon such subjects, relating to their district, as it may become necessary, to bring before the General Synod, and at the same time to confer upon every thing, likely to contribute to the welfare of their respective congregations. In the year 1825, a General Synod of the Church will meet at Herrnhut in Saxony, and accordingly the preparatory Conference for the northern and middle States met at Bethlehem in the present year in *two* sections or divisions; the *first* comprising the ministers of the place—Congregations at *Bethlehem*, *Nazareth*, and *Litiz*, together with the representatives, chosen by each congregation from its members; and the *second*, consisting of the ministers and representatives of congregations in towns and in the country. We here present an extract of the report of the *second* section.

us by His presence and the gift of His holy Spirit, in order to render our assembling together profitable to ourselves and our dear congregations. Accordingly we poured out our hearts before Him in fervent supplications, and became sensibly aware, that He, on whom we called, was among us, by the divine peace, which He deigned to impart.

The meeting having been duly organized, and the necessary arrangements being made, concerning the order, in which the subjects of deliberation should be treated, it appeared, that from none of our town or country congregations any special proposal or wish had been committed to their representatives. In consequence, the Conference was able to devote its time immediately to a profitable view of the present state of our congregations, and of the essential principles and maxims, upon which our union is founded; and we can assure our dear Brethren and Sisters, that this review and the free communication of sentiments and observations, drawn from experience, which took place on the nature and peculiarities of the all important duties committed to our charge, was productive of the most beneficial effects upon our minds, and tended greatly to strengthen our hands in the cause of our blessed Lord, and the service of that portion of His house, to which we are called.

In now attempting to communicate to our dear Brethren and Sisters a summary of the subjects of our deliberations, and the results, to which we were led, we most fervently pray, that it may please Him, to effect a similar impression on the hearts of all our dear Brethren and Sisters, to strengthen the spirit of brotherly love and union among them, to augment and cherish their affection for principles, which unite us in Him, and above all to ground every member of our church and connexion firmly on Him, the corner-stone and foundation, other than which no man can lay.

With one unanimous voice all the members of the Conference joined in considering it the essence of the union of the Brethren's Church, the only object we have in view, and the foundation of all our activity, *to awaken and to cherish in every member the purpose to liv by faith in Jesus Christ, our Saviour, to keep His commandments through His grace and power, and to serve Him as much as lieth in us*, which purpose and way of thinking alone forms the bond, which holds us together, and not a mere assent to and agreement in doctrinal points and usages.

Considering, in how far we can justly say, that this main object of our union is duly kept in view by all our members in their different situations, the Conference thought proper, to request the minister of each congregation, to communicate in the spirit of love and humility his individual conception of the present state of things generally in his sphere; and we truly rejoice, that we can testify, that their evidence of the Lord's manifestations in our different congregations was such, as to cause us, to bless His holy name for the grace, He yet vouchsafes to bestow, though not without deep regret, that its blessed effects are not more general and conspicuous every where, so that our thanks and praises are necessarily accompanied by the most fervent sighs and prayers, that He may approve himself the physician of His people, to

heal our diseases, and to give life unto those, who are apparently dead or asleep.

In a most particular manner the attention of the Conference was drawn to the state of the rising generation among us, and we united in the resolution, not to be discouraged by difficulties in attempting to become serviceable to our youth. It surely is the duty of every minister to attend to them, and to gain them by all means in his power. The circumstance, that some of them are induced to separate from our church by connexions of divers kinds, when they grow up, ought not any way to prevent these endeavours; for as we do not consider any thing essential, save only that they become true believers, and walk in the paths of the Lord, the pains bestowed upon them are not lost in such a case; and instances are not rare, that the work of God, begun within them, while under the care of the Brethren, has in later times brought forth abundant fruit, and induced those, who once were indifferent, to seek again that connexion, in which they received their first impressions. With grateful feelings the Conference rejoiced to acknowledge, that the congregations of the Brethren in several of our cities form a very efficacious link in the chain, which unites the energies of the Brethren's Church with those of the whole Christian community in our country; and that they afford the means of bringing about a brotherly union with other Christian churches, and the servants of the Lord in these, which ought to be highly valued in the furtherance of the work of God intrusted to our church. The Missionary Intelligencer, which has been begun to be published since the last Synod, has through the blessing of the Lord greatly tended to aid this valuable purpose, as indeed we cheerfully acknowledge the active share, taken by our Brethren and Sisters in the *city congregations* in this part of our calling. It was much regretted, that means have not hitherto been sufficiently ample, equally to interest the members of our *country congregations* in the missionary labours of the Brethren. The Conference, sensible of the difficulties, proposes, that sermons be occasionally devoted to this subject, and to communicating accounts to our country congregations, of what the Lord is at this time doing among the nations by the service of the Brethren.

In order to promote the possibility of increasing the activity of the church in spreading the gospel truth among our Christian neighbours, and affording such, as desire to be aided by the Brethren in their search thereof, an opportunity, means are much wanted. A resolution of the *first* section of the present Conference was communicated to the present meeting, viz: "*That the Provincial Helpers' Conference be requested, to take proper measures, to procure the establishment of voluntary Societies in our different Congregations, in the nature of what are generally denominated Domestic Missionary Societies, to provide means for such purpose,*" which resolution met the entire approbation of all present. If such societies can be established, the funds they may be able to raise, could be, among the rest, applied in aid of our present exertions, should they stand in need thereof.

The further consideration of the present state of our congregations

led to a pleasing acknowledgement of the advantages, which have resulted from divers new regulations adopted at the last Synod, among the rest, regarding the admission of new members. Persons, who are desirous of living to the glory of the Lord, and believe, that their desire will be essentially promoted by a connexion with our church, are properly admitted to such a connexion, if their desire proves sincere. But it is necessary, in order to enable them to judge, that they should be made acquainted with the principles of our union, besides approving of our Christian doctrine. It therefore becomes the duty of every minister, upon application of any one to join our church, to afford such an opportunity of becoming acquainted with the whole nature of our connexion, and to ascertain their entire concurrence with the principles laid down in the several brotherly agreements of the congregations, after which the application must be submitted to the committee, and finally reported to the Provincial Helpers' Conference. Every precaution ought, however, to be used in the admission of new members, that such only be admitted, who sincerely participate in our desire, to devote our lives and whole behaviour to Jesus Christ, our Lord; in order to prevent our congregations from becoming a mere assemblage of such, who, though they wish to be called members of our church, are destitute of the true brotherly spirit, which alone can enliven us.

It next became the most earnest object of our meditations, how we, on our part, with the means at our disposal, under the advantages, afforded by our approved principles, and under the peculiar difficulties, which obstruct their full operation, may *contribute to the more perfect attainment of the end, for which we are united.* The meeting was sensible, that no activity or endeavours of a servant of the Lord can prove efficacious, unless supported by his faithful prayers for himself and his congregation, and it is as essential, that he be sustained by the prayers of all those members, who desire to see the church prosper. We most earnestly exhort all ministers, and all our dear Brethern and Sisters, not to neglect this indispensable means of furthering our object.

That the word of God, revealed in the Scriptures, is, and must remain the sole guide of our lives and rule of our conduct, is what we agree in most cordially. The preaching of the Gospel of salvation through faith in Christ's meritorious death, has ever approved itself as the means of imparting and preserving life to His church. To this we will hold in simplicity, and fearlessly testify of it. The *manner* may and will be different, according to the measure of the gifts, which the Lord dispenses, and according to the outward condition of the audience, but the *matter* must remain the same. We trust, that nothing will induce any of our Brethren, to depart in their mode of preaching the Gospel from that principle, which teaches us, to avoid mere artificial argumentation upon its doctrines, and to adhere to a plain promulgation thereof We ought to be cautious against becoming mere imitators of such popular preachers, who strive to bring about by their eloquence, what, according to our view, can only be effected by the unction of the Holy Spirit of God.

Next to the divine revelations the Brethren's church gratefully ac-

knowledges the evident manifestations of the Lord's guidance of their union. It is His Spirit, which hath wrought the conviction, that under His staff and government alone the Church can prosper, and therefore we cheerfully submit to His directions, howsoever and wheresoever they may become apparent to us. That peculiar mode of ascertaining His gracious will, in particular cases, where otherwise we are left without a guide, which the church has adopted in firm reliance on His providential care of our concerns, by submiting such cases to His decision by the *Lot*, directly affects, it is true, our town and country congregations principally in one point only, but that an highly important one. The ministers of these congregations as of others, are called (agreeably to an apostolic instance) to their stations, not according to the will and disposal of any man, or body of men, but according to that of the Lord of His church, made manifest by submitting to Him through the Lot every proposal of such a nature. It is therefore highly desirable, that a proper and just understanding of this subject may more and more prevail, and our dear Brethren employed in the different congregations are requested to aid in making it duly understood.

Contemplating the importance of doing our utmost to instruct the rising generation, both in the will of God unto salvation, and in the principles, history, and constitution of the Brethren's church, whence they can alone derive an affectionate attachment to the same, we are led to deplore the manifold difficulties, which impede a due attention to this important duty. A successful experiment has been made in some of the country congregations in North Carolina, to impart such instruction to the youths, who annually attain to a certain age, (say thirteen or fourteen years,) by requiring their attendance upon the minister for the space of some successive weeks; and it was committed to the Provincial Helper's Conference to consider, in what manner a similar regulation might be introduced in our congregations here.

Among the means we employ to further the great end of our union, the various meetings for edification hold a conspicuous and blessed place. The nature of things in our town and country congregations renders it impossible to enjoy fully the advantages of several of these modes of edification, eminently attended with blessing in other places, (for instance, liturgic and singing meetings.) We the more earnestly recommend to our dear Brethren and Sisters the frequent private use of our excellent hymns, and of those portions of Scripture and verses, appointed in the daily words and texts for particular consideration, besides an unremitted resort to the source of bliss, the Bible itself. It would be well occasionally to read publicly, before the Sermon, a portion of Scripture, suitable to the occasion.

The Conference understood with pleasure, that the solemn celebration of festivals and memorial-days of our church, has frequently been eminently blessed by our Saviour, and it was observed on this occasion, that as long as this is the case, we can have no reason for laying aside such peculiar symbolic rites and ceremonies, which have been adopted by our forefathers, partly in imitation of the example of the primitive Christians. Thus we may continue to evince the love, which ought to

prevail among us, by meeting occasionally with simplicity of heart at *Love-feasts*, solemnly to declare our mutual forgiveness and fraternal union by the *kiss of peace*, to celebrate the Holy Sacrament *with those ceremonies*, to which we have been accustomed. Absolute conformity to usages and rites we indeed do not consider as essential, but no minister or congregation is authorized to depart at pleasure from what has been in general use. A proper explanation of the sacred meaning and import of our peculiarities, especially to the growing generation, will tend to dissipate any disrespect or indifference towards our customs, which are not such as we have reason to be ashamed of. A disposition of that kind would be an opprobrium to our people, especially when contrasted with the zeal of other Christians, to maintain their peculiar rites and customs.

The high importance of spending the *Lord's day* in a proper and becoming manner, we desire to urge upon all our dear Brethren and Sisters. At the same time it is necessary for all ministers to pray for wisdom from above, so to impress this duty upon the minds of their congregations, as to avoid the mistake, which would lead Christians to consider the observance of what is in this respect required of them, as in itself *meritorious*, and contributing to salvation, and thus detract from their sole reliance on the merits of Christ our Saviour.

The attempt of the Brethren's church to further the work of the Holy Spirit in each individual, by bringing home to every class and sex the peculiarities of their station and condition, has been attended with signal blessing. It is highly desirable, that nothing may be neglected in this respect; and where it can be done, occasional meetings of the different classes, and solemn days for particular edification are warmly recommended. As regards our principles concerning marriage, they are those exclusively, which we find laid down in the Scriptures. We require the members of our church, in this important particular, as in every other, to do every thing they do, in the name of God, and with a single eye to His good pleasure. It is proper, that due notice be given to the minister of every marriage, which is about to take place in our congregations by the parties.

As the articles of union in each congregation are embodied in their Brotherly agreement, it is highly necessary, that this should always be communicated to new members, and their assent thereto obtained, before their application is communicated to the committee.

A due regard to the object of our union requires, that we depart not from the wholesome discipline, the exercise of which is attended with less difficulty in our town and country congregations, than in others, because it can in no wise interfere with the outward concerns of the members. Let us therefore continue to administer it faithfully, that the purity of our church may remain untainted, and we may deservedly have a good report. It was observed, upon this subject, that in case of re-admission of excluded persons it is advisable, that they be not immediately re-admitted to the Holy Communion, but that some further time of probation be suffered to intervene.

After the Conference had thus reviewed the principles of our connexion, and the means, by which we strive to attain our purpose, it remained to consider the external constitution of the whole church in its bearing upon our town and country congregations, and of these individually.

The resolution of the last Synod, giving to each of the congregations at New York, Philadelphia, and Lancaster, the privilege of representation by a deputy at the General Synod, was called to mind, and the observations universally assented to, that this privilege, an indiscreet use of which would occasion great expense, would naturally be made use of on extraordinary occasions only. But nevertheless it is proper, that each of these congregations expressly commission one of the Brethren, who otherwise attend the Synod, to act in their name. The rest of the congregations of our district can join them in such commission.

The general superintendance of all our congregations in this district, during the interval from one Synod till the next, belongs, as our dear Brethren and Sisters know, to the Provincial Helpers' Conference, appointed and commissioned for this purpose by the Elders' Conference of the Unity; who, although they communicate freely with the latter, are empowered to act on all ordinary occasions without further reference. We take this opportunity to recommend the Brethren, to whose care and guidance under the Lord this important trust is committed, most earnestly to the prayers of all our Brethren and Sisters.

Regarding all the servants of Christ and ministers of our church, it has ever been our principle, to consider them as Brethren and Sisters, whom the Lord has called to the discharge of sacred and important duties in His church, but not as constituting a distinct class or order among us. They are expected, and it is their desire, to stand ready to serve the Lord, wheresoever He may require it, without being bound by their own wishes, or that of their congregations, to any particular place, further, than as it is His divine will and pleasure, manifested in their own breast. Their assistants in each congregation, as far as their powers extend, are the members of the committees, from time to time properly appointed by the congregations themselves. We most ardently beg the Brethren, who compose these committees, to consider them selves in this quality as servants of the Lord, and to discharge their important duties with a single eye to His glory and the welfare of their congregation.

The participation of our dear Brethren and Sisters in the town and country congregations in the outward necessities of the Brethren's Unity, has already been mentioned, as regards the prominent share, they take in the contributions to the misssionary exertions of the church. A late occasion, viz. the ruinous conflagration at Sarepta, has proved their general willingness to participate in the rest of the no less pressing necessities of the Unity. It was, however, remarked, that there is an apparent want of knowledge of the nature of the difficulties, under which the church, at all times without funds, except such as the will-

ing hand of its members furnishes, more especially at present is labouring, and of the great sums, which the discharge of all the duties incumbent upon the whole requires. Thus, for instance, the support of the aged and infirm servants of the church, which has been hitherto solely defrayed by a proportionate repartition upon the diaconies of the several place-congregations, is now most seriously threatened by the utter inability of many of them, to strive against the prostration of their affairs, brought about by the times; not to mention the irreparable misfortunes, some of them have met with. It was conceived, that it would be desirable, to afford proper information of the state of things occasionally, where it might be of use, as there can be no doubt of the willingness of our Brethren and Sisters, to assist in preventing the ruin of those, upon whose well-being the whole depends.

In contemplating the economical situation of the individual congregations, we regret, that so few of them have other resources for the maintenance of their church and ministers, than the voluntary contributions of the members afford, whose numbers are in many cases but few, and their means inadequate. The greater part of our country congregations are, in this respect, labouring under difficulties, and through failure in the amount of the subscriptions in several places the minister loses a great part of his due support. It was, however, attested by all the ministers present, that none among them had ever suffered absolute want, and we all joined in the comfortable consideration, that we do not serve the Lord for wages, but from conviction and grateful feelings, and would continue so to do, as long as it is any way possible, provided wilful neglect be not the reason of the difficulties complained of.

With heartfelt gratitude mention was made of the circumstance, that since the last Synod new and convenient churches have been erected at Philadelphia and Lancaster, at Graceham in Maryland, and at Gnadenhutten in Ohio, without leaving the congregations involved in debt on that account.

After the Conference had thus concluded their deliberations, we met for the last time in the afternoon of the 28th. Brother Hueffel observed, that we had truly experienced in our different sessions, that the Lord our Saviour had lent a gracious ear to the petitions, offered at the opening of our Conference, so that we this day could sound His praise with grateful hearts for the measure of grace and unction of His Spirit, so perceptibly imparted to us, and for the spirit of love and union, with which all our deliberations had been attended. His divine presence among us had been perceptibly felt by all of us, and in this frame of mind we knelt down at the footstool of His throne, and offered up our thanks and praises, and our most fervent supplications for ourselves and all our congregations, not forgetting to commend to His guidance the approaching General Synod of the Unity, more especially in its deliberation, concerning the congregations in America; and rising, we solemnly renewed our covenant of love and faithfulness with the Lord, the head of His church, and among ourselves.

May He, our God, continue to approve himself among us, as our only; but most sure stay and hope, and shower down upon all our dear Brethren and Sisters His choicest blessings, so that His cause may ever prosper among us!

The Conference was concluded by singing:

We in one covenant are joined, &c.
The Grace of our Lord Jesus Christ, &c.

REPORT

Of the Directors of the Society for Propagating the Gospel among the Heathen, to the Society at its annual meeting. Bethlehem, 20th August, 1824.

The activity of the directors during the last year, as regards the concerns of the Society, has been chiefly occupied by the negotiations, already in train at the time of the last general meeting, to effect a retrocession to the United States of the land held in trust on the Muskingum. Notice has already been, from time to time, given to the members, in common with the whole of our congregations, by the monthly accounts of the Provincial Helpers' Conference of the process of these negotiations: but it will now be proper to communicate to the Society a more detailed account thereof, and of the final conclusion of these negotiations, as well as to state what progress has been made in carrying the result into effect.

The ratification of the agreement concluded at Gnadenhuetten between Governor Cass on the part of the United States and Brother L. D. *v.* Schweinitz on the part of the Society, which took place at the last general meeting by an unanimous vote of the Society, was communicated to government duly certified A letter from Governor Cass, dated Detroit, November 10th, informed Brother Schweinitz, that he had on the 8th of that month finally concluded a treaty with the representatives of the Christian Indians, entitled to the benefit of the trust, who had waited upon him agreeably to the invitation, accompanied by our missionary, Brother Adam Haman. A copy of this treaty was subjoined, by which it appeared that the said Indians accept of and consent in the first place to the agreement with the Society above-mentioned, and cede all their claim in the land to the United States. In consideration thereof the United States promise, that as soon as the sales of the land shall have produced a sum which shall be sufficient, (after deducting the amount the Society and the tenants on the land are entitled to) to afford a yearly interest of $400, at the rate of six per cent; to pay the said sum of $400 as an annuity to the Indians, as long as they remain at their present place of abode; and in case they should desire to remove, to grant unto them in lieu of such annuity, not less than 24,000 acres within the boundary of the United States, to be held on the usual conditions of Indian reservations." The directors were very much satisfied with this arrangement, and in due time Brother

Schweinitz was officially notified by the Secretary of War that the President of the United States had, on his part, ratified both agreements and that entered into between Governor Cass and Brother Schweinitz in its original form, by which the Society will receive $6654 25 cents out of the first proceeds of the sales—rejecting the provisional proposition of granting to the Society, instead of this sum, the Gnadenhuetten tract. At the same time notice was given that the further negotiations in execution of the ratified agreements were to be treated of with the commissioner of the general land-office at Washington. Accordingly that gentleman shortly after required the Deed of retrocession and the necessary transfers of the leases to be executed. Our friend Mr. Sitgreaves kindly consented to make out a proper draft of these important instruments, and in due time a formal retrocession of the lands in question by Deed, dated 1st April, 1824, was effected, and government perfectly satisfied in that respect.

In the mean time the subject was brought before Congress by a motion of Mr. Wright, representative of the district of Ohio, in which the lands are situated, for a resolution, requesting the President to communicate to Congress what had been done in consequence of the act of last session. By a message, the President hereupon transmitted to the House of Representatives all the documents referred to, which were committed to a select committee, of which Mr. Wright was chairman. Information of these proceedings was given by Mr. Graham, commissioner of the general land-office, and Mr. Wright having previous thereto, upon request, kindly promised to attend to the business, the latter gentleman by letter informed Brother Schweinitz, that the committee had favourably reported to the house and accompanied their report by a bill to carry into effect the different provisions of the agreement, regarding the sale of the land, the payments to the Society, the tenants and the Indians, and in general duly to authorize their execution. A copy of the report and bill was at the same time transmitted, and the directors invited to consider the latter and return it with suggestions of such amendments or alterations as they might think necessary. In a meeting of the directors it was however found unnecessary to propose any such, regard having been had in the drafting of the bill to every thing which had been stated to Mr. Wright on the part of the Society, while the directors did not consider themselves competent to judge of those parts of the bill not immediately regarding the interest of the Society. By this bill the manner of the sales, which are not to take place under a certain valuation price, is determined; an agent on the part of the United States to act in the business constituted; and a right of pre-emption secured to the Society for such part of the land not under lease, as they may see proper to purchase, at a valuation to be deducted from the amount they are entitled to receive; and a similar right of pre-emption secured to the present tenants of the lots they occupy. Considering the press of business before Congress, there was great reason to apprehend that the bill so important to the Society could scarcely be finally acted upon at the present session. It however passed both houses of Congress and became an act by the approbation

of the President, just before the close of the session—so that the whole of this negotiation can now be considered as finally concluded.

In due time the directors were officially notified, that Mr. James Patrick of New Philadelphia, had been appointed agent on the part of the government, and this gentleman was in turn informed that Brother David Peter at Gnadenhuetten had been duly authorized to act as the agent of the Society. After proper consultation, detailed instructions were forwarded to this Brother to govern his proceedings. Much as the directors desired to satisfy the wishes of our Brethren at Gnadenhuetten, that the Society would purchase a considerable part of the Gnadenhuetten tract, they did not feel authorized by the Society to take this step, and were sensible at the same time, that it would in a great degree defeat the primary object of the Society to get rid of the burden. They therefore instructed their agent to retain so much of the land only, as was indispensably necessary to the present inhabitants of Gnadenhuetten—if possible, including both shores of the river, in order to perserve the ferry, but not exceeding 150 acres, exclusive of the lots reserved by the agreement. No account has yet been received of the further execution of this business; but it ought to be remarked, that agreeably to the act of Congress, it must be completed within one year. Considerable loss and many difficulties may be expected; but nevertheless the directors are confident, that the Society will have reason most sincerely to rejoice, and to be grateful to the Lord, that so very injurious a possession appears now in a fair way of being ultimately got rid of.

The present state of the Society's finances will appear by the annual accounts submitted by the treasurer.

Agreeably to our duty we now proceed to communicate to the Society a summary view of the present state of the United Brethren's missions in North America, as it has been made known to the Provincial Conference, by their correspondence with our missionaries, and with our Brethren in North Carolina.

A.—*Concerning New Fairfield in Upper Canada.*

In our report of last year we mentioned that the remnant of the Goshen Indians had, of their own accord, thought proper to join the congregation at New Fairfield. Towards the end of August last year, they arrived safely with their families at that place, by which means Fairfield obtained a considerable increase of inhabitants. The relations of the new comers had in some measure provided for their subsistence by planting some fields for their use before hand; and by the kind providence of the Lord the harvest of all kinds proved sufficient for the necessities of the whole, notwithstanding early frost had injured the latest planted fields considerably. The winter was rather mild in those parts, the spring of the present year on the contrary unusually cold, so that hard frosts were experienced in June, not without doing damage. The consequence was, that by the latest accounts the Indians were beginning to suffer considerable privations. The arrangements made concerning the Muskingum land, afforded satisfaction to the Indians at Fairfield generally, and it is proper to mention that the British

government has at length allowed the claims of the inhabitants of Fairfield, on account of the reduction of their property, during the late war, indemnification for which had been promised; Brother Luckenbach expresses a hope, that when these claims shall be paid, it will enable them to build the new church, the want of which is severely felt. As regards the internal state of the mission, the regular accounts (which we have received to the first of May) continue to evince, that our missionaries and the faithful part of their flock experience constant changes of joy and grief. Their grateful joy is often expressed at the instances they observe of the divine power, which the word of truth not rarely appears to exercise on many hearts, and by the gracious visitation of individual souls as well as of the whole congregation, experienced on festival days. Among the latter, the 17th of September of the past year, the 6th of January of the present year, and by late letters, the 27th of May are particularly mentioned, as having been solemnized by the baptising of adults or their reception into the congregation, and attended with powerful manifestations of our Saviour's gracious presence. The removal of the Goshen Indians has had a very beneficial effect upon the state of mind and conduct of several of their number. On the other hand, there has been no want of cause for grief on account of the relapses of several, who had given good hopes of amendment—nor of cause to pray for the gift of combining patience and love with serious reproof and chastisement of what is evil. During the late spring more especially, our missionaries laboured more than once under great oppression of mind. At the close of their last diary they say: "The difficulty of removing from our town such persons as refuse to submit to the word of God and our regulations, increases continually, as the places of residence for Indians on this river become more confined by the white settlers. We possess in proportion to other Indians on the Thames by far the greatest tract of land—while the land belonging to their town has, some years ago, been sold by the Chippaways to white people with a small reservation only. Whenever we are therefore under the necessity of insisting on the removal of obnoxious persons, they find it difficult to get a residence in these parts, and are obliged to go to their countrymen of the Delaware nation, who have lately removed from White river, northwardly among the Sacks on the Mississippi. On this account we are often obliged to retain such, who evidently stay here for outward convenience and family connexions only, while they evince by their conduct that they prefer a heathenish way of life to ours. This evil to be sure, has been of long standing, and at all times existed to a certain degree; and it is some consolation to think, that these deluded persons do nevertheless enjoy the privilege of hearing the gospel while here, and thus we cannot know whether they may not one day reap the benefit thereof, whereas they would be wholly out of the way, were they to remove.

At the close of the last year, 1823, the number of persons residing at Fairfield amounted to 207, (taking into account those excluded from our fellowship) which is 37 more than at the close of 1822. Of these 44 are communicants; 171 baptized; 36 adults unbaptized; 69 children

and youth of both sexes. Added to these, Brother and Sister Luckenbach with their two daughters and Brother Adam Haman, the number of inhabitants amounts to 212.

B.—*Concerning the Mission among the Cherokees.*

We have received constant information by our Brethren in North Carolina, and occasionally letters, from Brother Smith at Spring-Place. We gladly say that we find by these, that the Lord continues to bless the promulgation of his gospel among that nation, and graciously deigns to dwell among the small flock of believers already gathered. Brother Smith particularises the last Christmas season as remarkable for Spring-Place. An Indian woman was then baptized, together with her infant daughter and grandson, which solemnity was attended by a large number of persons, many of whom were deeply affected. One sister was present as a candidate at the celebration of the Holy Communion on the same festival. In December the second case of a happy departure of a member of the Cherokee congregation occurred by the death of Sister Nancy Adair. Brother and Sister Gambold, after a considerable stay at Spring-Place, had finally proceeded to their post at Oochgelogy, where they endeavour to discharge their duty, as well as the dispersed places of residence of their flock, and the increasing age of Brother Gambold will permit. The claims of the State of Georgia on the United States, to cause the Cherokees to leave that State, have given very serious alarm to our Brethren in Carolina, who see the existence of our prospering mission there much endangered, and who fear that a continued refusal of the Indians to sell their land may finally cause disagreeable collisions between them and the government and people of Georgia. An attack made on a missionary resident at Talony, who, in consequence fled with his family to Spring-Place, once caused an apprehension that it might lead to a commencement of hostilities concerning this land affair; as it is well-known, that the missionaries are suspected of confirming the Indians in their determination, not to sell out. Considerable excitement prevails among the Indians, as stated by Brother Gambold, and in a late letter it is mentioned that Brother Charles Hicks has been required by some of the Cherokees to remove the missionaries, (not indeed our Brethren,) with which, however, he refuses to have any concern. Under all these circumstances our mission among the Cherokees becomes a particular object of faithful prayer to the members of this Society, and to all true lovers of the kingdom of Jesus.

Concerning the attempt to provide for the Negroes in the vicinity of Salem a regular opportunity of hearing the gospel, and administering the sacraments to such as do so effectually, we merely mention, that on 29th of December last, the church lately built for their use, was solemnly dedicated. About 80 or 90 were present and appeared to enjoy a blessed day, solemnized among the rest by the baptism of an adult woman. We join our Brethren there in fervent supplication, that the preaching of the gospel may be productive of more fruit among these poor people than hitherto. In a letter from Brother Benade of the 3d

of August, he mentions the following with reference to this mission. "Every fortnight regular service is kept in our negro church, consisting generally of a public sermon and a meeting for instruction in the gospel doctrines. The holy sacrament has hitherto not been administered at stated times, but occasionally. The small congregation consists of three communicants; 2 candidates; 8 adults, who are baptized and received; 4 candidates for baptism; and three persons who have applied to become members—together 20 persons. About 70 usually assemble for worship on Sunday. There is an evident increase of religious sentiment perceptible among the blacks since they have a church of their own.

Missionary Accounts contained in Letters from various Stations.

WEST INDIES.

ANTIGUA.

From Brother Christian Frederick Richter.

St. John's, *April* 5, 1824.

"Dear Brother—We could not peruse the account of the dreadful conflagration in Sarepta without many tears. This visitation is the more severe, as that congregation is so far distant from all other congregations. The Lord alone knows, why He permitted so great a calamity to befal them, and we pray, that His aim and purpose may be wholly attained.

"We are thankful for the Periodical Accounts, and the Missionary Register. By the latter we received full information of the spread of the Gospel by the exertions of other Christian denominations, in which we rejoice.

"Here, on our little Island, every thing is quiet, and the work of God proceeds with blessings. During the course of last month, we enjoyed two very blessed days with our negro flock. On the 14th, being our prayer-day, 22 adults were baptized; 42, baptized as children, were received into the congregation, and 17 re admitted; 76 were added to the candidates. On the 28th, we had a blessed enjoyment of the holy communion with 1230 communicants in two divisions; 42 were solemnly confirmed, and 68 candidates were present as spectators.

"Such days are seasons of great refreshment from the presence of the Lord. We should indeed feel some anxiety, to see such numbers added to the various classes, if there were not a genuine work of the Holy Spirit perceptible in their souls, and we had reason to believe that they would abide in the faith of Christ. They promise with hand and mouth that they will be faithful to Him, part with world and sin, and obey His word.

"On these occasions, and indeed at other times, our church at St. John's cannot by far contain the number of hearers; a larger church therefore would be very desirable, if we had the means of building one.

When Brother Stobwasser left us, he hoped that considerable assistance might be obtained in the island, but I fear, that under present circumstances, it would fall very short. The complaints among its inhabitants about scarcity of money and hard times are very general.

"Your inquiries respecting schools I cannot answer better, than by sending you a copy of some answers put to questions by our worthy Governor, Sir Benjamin D'Urban.

"At Langfield Brooke's estate, a school is kept every Monday by one of the missionaries residing at St John's, where about a hundred children, of this and two neighbouring estates, receive instruction in reading; many more youths and girls attend several evenings in the week, and are taught by such negroes, as have learnt to read.* Several attempts to keep a Sunday-school at St. John's have been frustrated, for want of a proper school-room. The Sunday schools in the country places might also be extended if we had larger rooms.

"The whole number of uneducated children under 14 years of age, whose parents attend divine service in our chapel, at St. John's, is 550.

"At Gracehill there is a Sunday school; and the number of children constantly attending, is 50.

"At Sanderson's a school is usually kept every Thursday; the number of children is 40. On Cochrane's (Mr. Otto's) an evening school is attended by about 20 children and adults.

"The number of uneducated children under 14 years, whose parents attend divine service at Gracehill, is 520.

"At Gracebay there is a Sunday school; the number of children attending, is from 100 to 140. On two estates they are instructed at noon and in the evening.

"The number of uneducated children under 14, whose parents attend at Gracebay, is 369.

"The attorney on R. W's. estates takes particular care that the children attend regularly.

"At Newfield there is a Sunday school, at which about 50 children attend Monday evening a school is kept at the same place, with 10 adults and 30 children. On Thursdays the children from Lavington's estate come to our chapel at Newfield. During crop-time, the elder boys and girls cannot attend; out of crop-time, there are 40 scholars.

"On three other estates, evening schools are kept for about 50 children. About 100 uneducated children, under 14 years, belong to the congregation at Newfield.

"At Cedar-hall a Sunday school is kept in a cellar under the chapel. The number of children attending is 50.

"An evening school is kept on the estate called Bendall's, at which 50 children attend.

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* The Brethren's missionaries were the first who, many years ago, began to teach the Negro children to read, and established a Sunday-school at St. John's. but from various causes were obliged to desist. The smallness of their number and want of room are the causes, why they cannot do what they wish in this branch of service.

"The number of uneducated children, whose parents attend at Cedar-hall, is 310.

"I will here observe that most of the children attending the schools, are children of *Field Negroes*, and trained to field work.

"These children have much more time to attend the schools, than those who are employed as domestics, or apprenticed to trades.

"Field Negroes have two hours at noon, from 12 to 2, the evenings, and the Sundays for themselves. Those who attend horned cattle and sheep, are more confined to their duties, and have hardly any leisure time, but in the evenings.

"We have again lost an active fellow-labourer in Brother Ellis, who has been called to serve the mission in Jamaica, and left us on the 17th of March. We could not well resolve to part with him so soon, and till his place were supplied. But unexpectedly an opportunity presented itself for him to sail direct for Jamaica; which, being of rare occurrence, we would not let it slip. Brother Newby succeeds him at Cedar-hall, and Brother Brunner is now alone at Gracehill.

"We very deeply lament the departure into eternity of Brother Shurman, who was on his way to Antigua, in St. Croix, where he was called home to eternal rest before he could reach the place of his destination.

"Many of our dear missionaries in the Danish Islands have finished their course of late. which we very sincerely regret. The labourers indeed are few; let us pray fervently to the lord of the harvest, that He would prepare and send forth more labourers into his harvest.

C. F. RICHTER."

JAMAICA.

From Brother Lewis Stobwasser,

Fairfield, *October 28th*, 1823.

"Dear Brother—We have now, thank God, succeeded so far, as to dispose of Carmel, and obtain a place in the Mayday hills, where Brother Hoch's family and we are now residing, and from whence I have the pleasure of addressing you.

"It was on the 7th of October when we removed hither. In our evening devotion we gave thanks and praise to the Lord our Saviour for bringing us to this place, beseeching Him to cause His grace and peace, which passeth all understanding, to rest upon us, and every inhabitant of this house.

"The climate here is delightful. During the greatest heat, the thermometer scarcely ever rises to 80, and it is never so cold as to require a fire in the dwelling rooms, as is the case in many of the higher situations. The nights are quiet and cold, and the mornings delightful; but in the afternoons there have been hitherto almost every day violent thunder-storms, when the mountainous scenery before us becomes beautifully varied, the widely-spread landscape appearing, as it were, mixed up with the clouds, and the higher hills above them: but the

most beautiful prospect is the pleasing hope of our being here favoured to assist in gathering in a rich harvest of souls, 'as a reward for the travail of Christ's soul.' Prejudices against the spread of Christianity appear to be fast wearing away; and among the negroes themselves hunger and thirst after the word of God seems to increase. Here we are surrounded by a numerous population of negroes, at a very convenient distance from us, although the roads are generally bad. The country abounds with a very hard limestone rock, singularly perforated. The earth is in most places of a deep red colour, soiling one's stockings and clothes.

"The advantages resulting to the planter from the negroes being instructed in the Christian religion, and becoming truly converted to God, seem to be generally acknowledged; and proprietors who formerly disliked, and even opposed their slaves going to church, now encourage them to go, insomuch that our church at New Eden is often too small to hold the number of hearers. In this place we feel sadly the want of one. However, by the gracious help of the Lord, we trust we shall meet with favour and assistance. The way of building here is different from that I was used to in Antigua; and I see no other way, than to get it done by contract. Our generous friend (Mr. Peart) makes us a present of the timber. The timber growing here is very hard wood. In Antigua, that most in use is deal.

"We had much trouble to move the goods from Carmel to this place. The ascent from the low lands is uncommonly steep; and our cart could not get further than to the foot of the mountains. But our church people exerted themselves with the greatest willingness, on their own Saturdays, to bring the various things up the hill. Our neighbours likewise very kindly assisted us with their mules. The services rendered us by Brother Berger, during our removal from Carmel, were very valuable. His wife has been dangerously ill; but by the Lord's mercy, has recovered her health. They are now at New Eden, but will soon come to us.

My mind is often engaged with my former dear fellow-labourers in Antigua, and I hope that the liberality shown in England, in rendering assistance to our various missionary concerns, for which may the Lord richly bless our benefactors, will extend towards the wants of our mission in Antigua, upon which it has pleased Him to lay such special blessing. The building of a new church at St. John's is a most desirable and highly necessary undertaking. Sunday schools are likewise to be promoted; and the old chapel may be turned into a school-house with great advantage.*

"Brother Hoch is still an invalid, and likely to remain so. He is therefore obliged to return to Europe, which he very reluctantly assents to; as he delights in the labour and ministry among the negroes. May the Lord grant a successor with a heart full of love and zeal to serve Him in His house."

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* See Brother Richter's letter, page 543.

"IRWIN, *Montego-Bay, December 15th*, 1823.

"On the 20th of November, I left Fairfield on my journey to this place, where we found Brother Light with his wife well in health and full of activity.

"At Fairfield we are busy in building some out-houses and a chapel, which will be done in the cheapest way with frame-work, a mode of building very common in these parts. It will be 60 feet long, 34 broad, 12 high, up to the wall plate. A vestibule will be added, 12 feet by 14, and the whole covered with shingles. For this purpose we crave assistance from our friends in Europe, the more so, as ot er stations ought to be occupied, if we would fulfil the wishes of those planters, who desire to promote the instruction of their slaves. Several very eligible proposals have been made, and much encouragement is given to enlarge the borders of our tents. We trust the Lord will over-rule all for good, and for the benefit of His cause.

"Brother Becker justly complains that the new chapel at New Eden is already too small, and rapidly becoming more so, especially by means of the diligent attendance of the mountain negroes from Milegully and its neighbourhood. It would be very desirable to make a settlement at the latter place, and I wish to visit those parts, that I may better judge of local circumstances. I hope we shall yet see in this island many more doors opened, and the benefits of the gospel among the negroes spreading far and wide. This will make them good. faithful and obedient subjects, and satisfied with their state, as appointed by providence. I have been cheered and encouraged by what the Lord has done, and is doing, here at Irwin by the ministry of our worthy Brother Light. It is far more than I expected, and the public worship is generally pretty well attended. There are reports of discontent among the negroes, of which however we perceive nothing, and hope that Christmas will pass quietly."

"FAIRFIELD, *February 23d*, 1824.

"On my return from Irwin, where we had spent seven weeks most pleasantly with Brother and Sister Light, I found your very acceptable letter of the 24th of October.

"The news that our truly venerable and beloved Brother Thomas Moore, Bishop of our Church, had been, in so sudden and peaceful a manner, called to enter into that rest which remaineth for the people of God, came unexpected, like an electrical shock. But who can say unto the Lord: what doest Thou! He enjoys now that fullness of joy and bliss, in the presence of his God and Saviour, which is through mercy the portion of all those who have loved and served Him, and His house on earth. How consoling is that conviction, that He who from the beginning chose and prepared servants to do His work, at the right time appointing or dismissing them, will know how to supply the places of those whom He calls home to rest. We therefore never need give way to desponding thoughts, but let us press forward, that we may also be accepted of Him, and obtain the prize of our high calling in Christ Jesus our Lord.

"In my former letter I mentioned my having left Fairfield on the 20th of November last, for Irwin. From Fairfield we went to New Eden, where we made an agreeable stay of four days, and proceeded by Blackriver, a small town on the river of the same name, down which all kind of produce is brought in boats to the shipping. From hence we went on to Hopeton, and spent a few days most pleasantly with our valuable friends Mr. Hutchinson Scott and his family. The zeal and exertions of this worthy family, to promote the temporal and spiritual welfare of their negroes is great, and may it please the Lord to direct all things so as to make their benevolent designs effective. On our way from hence to Montego bay, we were delighted with the picturesque and romantic scenery, in passing along the mountain road. For fourteen miles the carriage road lies along a ridge, now on the right, and again on the left, presenting dangerous precipices. The beauty of the glens and gullies, and the luxuriance of growth of every species of known and unknown plants, bushes and trees constantly attracted our attention. We were hospitably entertained at Bonavista, the residence of a cousin of Mr. Scott, from whence the road to Montego-bay exhibits some very beautiful prospects, descending along a picturesque glen, through which a brook flows rapidly, forming several small cascades. To one, who has resided so long in Antigua, the murmuring springs and brooks, clear as crystal, which abound in Jamaica, is a great treat. About a mile from the town of Montego-bay, a handsome stone bridge crosses the river, when the road turns to the right along its bank to Irwin.

"I cannot enter into much detail respecting our most pleasant and interesting stay with Brother Light; I accompanied him to all the places where he visits, and was particularly struck with the admirable patience and perseverance he shews in instructing the children, notwithstanding the peculiar difficulties attending that service. At Williamsfield, which is situated in a very charming valley, and, as it were, quite separated from the rest of the world, where Brother Light has a small wooden chapel, the children seem to be particularly eager for instruction; and I wish you and all friends to the amelioration of the condition of the negroes, could see such a number of healthy, well fed, well-dressed, strong and cleanly looking negro children assembled in a house of God, built expressly for them and their parents by the benevolent owner, and hear, with what readiness they answer, when they are catechized, I believe no one could witness it, without being deeply affected.

"With regard to an increase of the Christian church from among the adult population, the prospect is certainly brightening. Our congregations at Fairfield and New Eden, continue to have accession to their numbers. In the year 1823, at New Eden, 58 adults and 21 children were baptized; 30 received, and 36 became communicants: at Fairfield, 28 adults and 12 children were baptized; 45 received, and 34 admitted to the Holy Communion: at Irwin, 30 adults and 41 children were baptized; 13 received, and 3 admitted to the Lord's Supper. At the close of 1823, the number of negroes belonging to our missionary stations in Jamaica were: at New Eden, 528 adults and 90 children bap-

tized: at Fairfield, 448 adults and 69 children baptized: at Irwin, 84 adults and 120 children baptized: candidates in the three places, 243: and entered, by their special desire, on our books for care and instruction, 700: in all, under the care of the Brethren's missionaries, 2282 persons; whom we earnestly commend to the prayers and intercession of all our Brethren and friends, that He, who has begun a good work of mercy to these poor people, may complete it until the day of our Lord Jesus Christ, Amen! Brother Hoch has held out as long as possible, and used every means for the restoration of his health and strength, but without effect. His wife is likewise in a very declining state of health, they therefore, though very reluctantly, must avail themselves of an opportunity of returning to Europe in April or May, where they may receive such medical advice as may, by the blessing of the Lord, contribute towards their recovery."

"*March* 2*d*, 1824.

"About Christmas, we were alarmed by various rumours of a spirit of disaffection and rebellion prevailing among the negroes, and here and there some disturbances took place, but by God's mercy, they were quelled, and we spent Christmas very quietly.

"Brother Light and many white people told us, that they had never enjoyed a more peaceable time. The militia were under arms. I and my wife, however, were much annoyed by the continual beating of the gumbiah, a kind of drum with feet; for when they gave up in one house, they began in another. Here, in the Mayday hills, our negroes did not even know of the existence of such a thing: on our return, I gave them an account of it.

"With Brother Light's little congregation, however, we spent those festival days very happily, and when we met in the name of our Saviour, we felt His presence among us. We trust that those who believe on Him, have become more firmly grounded in the true faith, and that many a stranger has been drawn unto Him. He said, "And I, if I be lifted up from the earth, will draw all men unto me;" and it is by the word of His cross, that He awakens and enlightens the hearts of men, and reconciles and brings them nigh unto God. The meetings on Christmas-eve, and on the second and third Christmas holiday, were well attended. The hall of the house had been enlarged for the purpose, to almost twice its former size, and was pretty well filled. On New Year's day, all the people belonging to Irwin attended in the afternoon. Though one may perceive that not every one of them attends from the right motive, yet of these, many get "pricked in their hearts," and to me it appears, as if, after eight years' patient waiting, a bright day of the Lord was dawning. Brother Light is indeed indefatigable, in preaching the Gospel wherever he finds an open door. I join him in beseeching you, and all our friends to the propagation of the Gospel, to pray for him also, whenever we offer up that petition in our Litany, 'Give us open doors to preach Thy gospel!'

"On the 20th of January we left Irwin. He and his wife accompanied us to Bonavista, where we spent a very pleasant evening with our friends, and proceeded to Hopeton on the following day. If a mis-

sionary were stationed here, he would find every needful preparation made by the worthy family. We took a view of the premises proposed for a settlement, and could not but cordially wish and pray, that the Lord may in His own good time, fulfil the wishes of our friends, and grant success to the preaching of the gospel in this place also. From Hopeton I made a very pleasant excursion to Belmont, about seven miles distant from the former place. Here we staid two days, and I had an opportunity of preaching to negroes, who probably had never before heard the gospel. They listened with very great attention, and on the second evening I had a respectable auditory. The negroes, of their own accord, had dressed themselves in their best clothes. You see that much might be done here for the increase of our Lord's kingdom, if He were pleased to give His blessing to our labours.

"January 31st, we left Hopeton and arrived again with Brother Becker, at New Eden. On the following day, being prayer-day, I had the favour to baptize eight negroes into the death of Jesus. On Tuesday, we set out on a visit to Mile-Gully, a district of Manchester parish, where the greater part of Brother Becker's congregation resides. The road is good, though with some frightful precipices on the one side, and we soon reached the higher and cooler region, passing near the junction of the Mayday and Nassau mountains, and then descending into a broad vale, intersected with lower hills and vallies. This vale, with the sides of the mountains enclosing it, forms the district of Mile-Gully, which is about twenty miles long and ten broad. The negroes were delighted to see their teacher, Brother Becker. At Devon, fifteen miles from New Eden, they surrounded his horse, so that for some minutes he could not proceed. On Wednesday evening about a hundred of them assembled in Mr. Abel's hall, whom I addressed on the text appointed for the day. The proprietor himself and a neighbouring proprietor were present. The former reads the church-prayers every Sunday to his negroes. On the following day we visited other places, and every where the negroes expressed their great joy on seeing Brother Becker. Some even shouted for joy. We returned to New Eden with grateful hearts for all that the Lord has done for these poor people.

LEWIS STOBWASSER."

St. KITTS.

From Brother Samuel M. Wright.

"BETHESDA, *January* 13, 1824.

"Dear Brother—You may have heard that Brother Procop has left us for Antigua, and that Brother Sautter from thence has succeded him at Basseterre. The latter arrived here on the 16th of October, after a safe and speedy passage. The former sailed for Antigua on the 7th of November.

"Concerning the work of the Lord here in Bethesda, I may remark,

that when we take a retrospective view of our Saviour's leading us, as our kind Shepherd throughout the year past, and of the special blessing which has attended our poor services and the preaching of His word; I am astonished at His grace vouchsafed to us, who are so unworthy. May He keep us humble and give us grace to labour in His strength, that His whole aim may be obtained. That vital pinciple of living faith, which is so needful to the building up of a congregation of true followers of Jesus, and which at the close of 1822 seemed at a very low ebb in this place, is now evidently operating and efficient. This we perceive as a flock of Christ, when we are met together in His name, and also in the hearts of individuals. In short, we own with gratitude, that He is with us.

"You will be pleased to hear, that we have begun something like a Sunday school. Our number of scholars is about 240. The congregation is on the increase: during the year past, 272 persons have been added to it, and about 300 new people have given in their names.

"The publications you have sent us, have given us great pleasure, as exhibiting the state of the kingdom of our Lord and Saviour in the earth. We had here some reports of disturbances likely to take place about Christmas, but all is peace. The calls for missionary exertions are frequent. We request an interest in the prayers of all our Brethren, Sisters, and friends.

SAMUEL M. WRIGHT."

From Brother William F. Sautter.

"Basseterre, *April* 27, 1824.

"Dear Brother—You have been informed, that by the gracious help of our Lord we have arrived safe in St. Kitts, being called to labour here in His vineyard. May it please Him to own and bless our weak endeavours to serve Him and His people in this delightful field. After so long a residence in Antigua, it was natural for us to feel greatly attached to a place, where we had experienced so much goodness and mercy from the Lord our Saviour, and were so happy in fellowship with our dear fellow labourers. But while we dwell on earth, we remember that we are pilgrims and sojourners, and have no continuing city, but seek one which is to come. May He prepare us for that place, which is reserved in heaven for us. Where I am, says our Saviour, there shall my servant be. May we, after our labour here is ended, be found faithful and through grace be counted worthy to stand before Him, and to enter into His joy. Our plea will be this, that He has done all for us, paid our debt, and given Himself a ransom to procure for us the possession of eternal happiness.

"The congregation at Basseterre, which we have the favour to serve at present, is not so large as that which we have left in Antigua: yet we find quite enough to employ both ourselves and our dear fellow-labourers, and even at times more than our weak powers can accomplish. It affords us indeed great comfort and encouragement, that

our church is generally filled with attentive hearers, and that the presence of our Lord and Saviour is truly and powerfully felt, when we meet in His name. The number of this congregation is about 2000, besides about 500 new people. Those also, who were formerly excluded on account of transgressions, constantly attend the public worship. A great proportion of the congregation give evidence, that they are children of God, whose walk and conversation, even amidst much temptation, is steady and comfortable to the gospel. Some indeed there are, who are as reeds shaken by every wind, suffering themselves to be overcome by the allurements of sin, and the snares and temptations from within and without, stumbling and falling. With such we must have patience, even as our Lord has taught us, whose long-sufferings and forbearance is great, and the proofs of His love, mercy, and goodness, in reclaiming transgressors, abundant and encouraging. He has received gifts for men, yea, for the rebellious also, and He is still glorified by saving and rescuing sinners like brands from the burning.

"We were truly enlivened and refreshed by the contemplation of our Saviour's sufferings, death and resurrection during the Passion-week, Good Friday and Easter. His last discourses with His disciples previous to His Passion made again a deep impression upon all our hearts. He was pleased to bless the word of His cross, and it was accompanied with power and the demonstration of the Holy Spirit in the hearts of the hearers. Brother Wright experienced the same at Bethesda, and Brother Johansen at Lavington's, where we have obtained a new preaching-place. He spent Good Friday with the people there, and a considerable number attended. Here, at Basseterre, our church was filled every evening during Passion-week, but especially on Good Friday and Easter Sunday, when the church could not hold the number of hearers, but many stood without. May the Lord grant, that the good seed sown may have fallen into good ground, prepared by His Spirit to receive it, that the fruits thereof may redound to the honour and glory of His name.

"On the first Sunday after Easter, those who had attained to different privileges in the church, had, as usual, a particular meeting: 133 were baptized or received into the congregation since Easter 1823; and 72 admitted to partake of the Lord's Supper. At Bethesda there were 108 of the former, and 50 of the latter description, present on that occasion. There is a great field for missionary exertions on that side of the island. It is easier to supply Lavington from Bethesda, which is only eight miles off, whereas from hence it is nearly fourteen, which is a long journey in this hot climate, and almost too much both for man and horse, to go and return. We therefore very earnestly hope that we shall receive assistance from Europe.

"We are all, thank God, blessed with a sufficient portion of health to be able to do our duty without interruption. It is a great encouragement to us to receive letters from our Brethren in Europe, and in these distant regions to be assured that our dear Brethren and friends at home remember us in their prayers, and take share in the welfare of this

mission; and we commend the same with ourselves and our fellow-labourers to the continuance of their love and intercession.

WILLLIAM F. SAUTTER."

SURINAM.

From Brother WILLIAM CHRIST. GENTH.

"PARAMARIBO, *March* 1, 1824.

"DEAR BROTHER—I avail myself of the opportunity afforded by the voyage of our worthy friend and benefactor Mr. Lefroy to England, to renew my correspondence with you. The mission in this place proceeds with the blessing of the Lord, in a quiet, uninterrupted course, and we experience that He is with us, and causes the power of the Word of reconciliation to be made manifest in the hearts of the hearers. Our family consists of five married pair and three children, and all of us enjoy at present a good state of health.

"In June last year great sickness prevailed in this colony. No epidemical disorder of the kind is ever remembered to have been rife in this place. It was attended with a convulsive kind of cough, fever, and in some instances, with spitting of blood. It was introduced from Cayenne, and seemed to proceed along the coast from the eastward, nor did it spare the Indians and free negroes. Here, at Paramaribo, thank God, we fared pretty well, though many negroes were attacked by it. A great many here and in other places died of this distemper. We were obliged, during its continuance, to omit our evening meetings, as very few could attend, and even the streets were almost deserted. The negroes complained aloud, and declared, that they had never experienced so severe an illness in all their lives. Even after it had subsided, many people were carried off by malignant fevers, by which also many a young European was wafted into eternity. At present the bloody flux is prevalent, and occasions the death of many.

"We have had a very long continued drought; and not till last month the rains commenced. This brought on a great scarcity of good fresh water, and did much harm to the produce, especially to the banana plantations. The bananas are the daily bread of this country, and the most wholesome and favourite food of the negroes. At present the bushel costs from two to three florins. The communication between us and Holland and North America, remains uninterrupted, and all manufactured goods, as well as provisions are abundant in this colony. But the course of exchange is much against us, and 312 florins in paper money, are equal to only 100 Dutch currency. We live by God's mercy in peace and security, and together with our fellow-citizens have many proofs of the goodness, mercy and long-suffering of our God and Saviour.

"As to the state of the mission, we may declare with truth, that the blessing of God rests upon it. Our poor services are not in vain. The power of the word of the cross is manifest in the hearts of many, who

inquire what they must do to be saved. They then are directed to, and find that Saviour, who came into the world to seek and save the lost.

"On our last prayer-day, February 15th, eleven adults and one child received holy baptism in our church. These are solemn seasons, in which we experience in truth, that Jesus, according to His promise, is in the midst of us, to bless and comfort our hearts. During the course of last year 76 adults and 26 children were added to the church by holy baptism. The whole number of our negro congregation, at the close of 1823, was 1089; of these 761 are communicants, 136 baptized, not yet communicants, and 192 baptized children. Besides these, there are 150 candidates for baptism and new people under instruction; in all 1239 persons. Daily do we repeat to our dear converts from among the heathen, the words of the apostle Jo n, 'Little children, when He shall appear, we may have confidence, and not be ashamed before Him at His coming.' For, alas! it may too easily happen, that some are seduced to forsake the narrow path that leadeth to life everlasting, and to return to the broad road. Old prejudices, evil customs, bad examples, seducing arts, and above all, a deceitful heart within, lead the unwary astray. In such, however, the unbounded mercy and faithfulness of the good Shepherd is seen; He, who laid down His life for the sheep, yet follows the straying ones through the wilderness, and brings many a one back to the fold. O that, by the Holy Spirit, the number of those who are truly awakened and converted to God may increase more and more, and that every member of the flock may exhibit a clear and convincing proof, that the gospel of a crucified Saviour, when received in faith, is powerful to transform the mind and spirit of the negro and Indian as well as the European, and that His blood, shed for the remission of sin, cleanseth from all unrighteousness.

"We have full liberty to preach to, and teach the negroes in three plantations; Fairfield, (to which some negroes come from the neighbouring plantation, Breukelward,) Klynhoop, and Mollhoop. We go from Paramaribo to visit these places once in eight weeks. It takes us about five days to perform this journey. In the course of the year 1823, seventeen persons were baptized on these estates. The whole number belonging to us is 121. To Mol'hoop, which lies not far from Klynhoop, we received an invitation within the last year. To Fairfield and Breukelward we are not only invited to preach, but the proprietor has had a chapel built for the purpose. These places have been visited for many years

"Some of the baptized Saramcca free negroes visit us now and then. A party of them called not long ago and expressed themselves very desirous after Christian instruction. They appeared sincere, aad not without conviction and feeling. *Christian Grego*, a venerable and worthy man among them, whom, in former days, the Brethren had taught to read and write, and whose walk and conversation is conformable to the gospel, maintains Christian fellowship among the baptized, and edifies them by reading to them the word of God. In a letter I lately received from him, he expresses himself thus: 'I am very infirm and have a pain in my breast, and do not know whether I shall

ever see you again. I therefore pray to my dear Saviour, that He would take me home to Himself, which is now my chief desire.'—Sometimes a few of the baptized Aruwacks come hither and call upon us. Their demeanour is always friendly and orderly.

"In externals, the Lord has granted to us His blessing, with health and strength. It is a great mercy if a man is enabled in this hot climate cheerfully to attend to his duties, and I feel gratitude towards God for this great favour granted to me and mine, and to my fellow-labourers. Our constitutions have accommodated themselves so well to this climate, that although Fahrenheit's thermometer stands, this morning, at 71 above 0, we feel the air cool and pleasant. Remember us and our dear negro congregation in your prayers: commend us to all our friends and Brethren every where.

Your affectionate Brother,
W. C. GENTH."

CAPE OF GOOD HOPE.

From Brother J. M. P. LEITNER.

"HEMEL EN AARDE, *January* 9, 1824.

"DEAR BROTHER—Your very acceptable letter of August 26, 1823, I received on the 28th of December and thank you for all its contents; and particularly for the share you take in our welfare, and that of the institution, which, by the providence of God, we are at present appointed to serve. We feel ourselves very weak and insufficient for so important a service; and if we have cause to be thankful for any good done, we well know, that it is owing to the grace of our Saviour, and the work of the Holy Spirit.

"With the assistance of those patients who are able to work, I have constructed a little aqueduct, about 6 0 paces in length, by which the water from the river Unrust, proceeding from the Attaquas Kloof, is brought to our place, and made to pass between the houses and gardens, to irrigate the latter. There is enough of it to work a mill This work, and the formation of a large garden, at no small expense of money and labour, will be in vain, if the institution is removed. I trust, however, that it will please God so to direct all things, that His cause may be furthered, and a real spiritual benefit accrue to the poor people.

"As to the preaching of the gospel in this place, we should deny the power of His grace, did we not gratefully declare, that He has granted His blessing to attend our feeble testimony. You will find sufficient proof of it in our diary of last year. Many a poor Hottentot has become thereby convinced of his lost condition through sin, and been taught to seek forgiveness and deliverance from its thraldom, through the power and mercy of our Saviour. Some of the patients departed this life in reliance on the merits of Jesus, with a sure and joyful hope of everlasting rest and bliss. Thirteen adults and five children have been added to the church by holy baptism, and one person admitted to

the Lord's supper: in short, we may with truth declare, that the word of atonement has not been preached here in vain, but has approved itself the power of God in the hearts of these wretched sufferers, who are indeed outcasts from human society. To Him be all the glory.

"When I was at Capetown, an English gentleman (Mr. Cooke) gave me 200 rix-dollars towards the relief of the poor people in this institution, for which may the Lord richly bless and reward him. He approves himself as a true friend of the mission. We beg you to present our best love to the Society for the Furtherance of the Gospel, and to all friends; and commending ourselves and our labours to their remembrance and prayers, remain ever.

J. M. & G. P. LEITNER."

From Brother HANS PETER HALLBECK.

"GNADENTHAL, *October* 14, 1823.

"DEAR BROTHER—In your last letters you speak of the London Association in aid of the Brethren's missions, and those of Edinburgh, Glasgow, and others. I cannot think of these societies, without astonishment and gratitude to the Lord for His kind providence, in thus disposing the hearts of His children in other denominations, who so nobly and disinterestedly came to our relief, and plead the cause of our missions better than we can do it ourselves May God abundantly bless those excellent institutions, for their zealous exertions in supporting our missions! The providential dealings of God with the Brethren's church and missions have been remarkable from the beginning, and have very properly been noticed in the reports of the Association; but is not the institution of these associations itself, one of the most striking proofs of our Saviour's providential care for us.

"We have lately had plentiful rains, which is rather unusual at this season, and unless the rust, or mildew, which is, alas, already making its appearance, or some other misfortune should spoil the corn-fields, there is now every reasonable hope of their escaping the hurtful influence of the drought. How should we rejoice, if the Hottentots were rewarded for their diligence in agricultural labours. We have this year planted above 600 oaks, and are, as much as possible, enlarging our plantations on the hills, which will be of great advantage to the settlement. The Hottentots are now very busy in their gardens, and we assist the widows and infirm people to sow and plant, that they may have a garden-crop, in case the harvest should fail. Many have been obliged to seek work at the farmers, and of the adults belonging to us nearly half the number are abroad, so that our church is not so much crowded as formerly, but the schools are well attended, and we do all in our power to promote the improvement of the children, and find that our labour is not in vain. We have many clever readers, and some who write tolerably well. My wife employs some of the girls in needle-work, which they do very well. Orders are numerous.

"I can easily believe, that some kind, benevolent persons, as you

state, wonder that, amidst the severe distress of last year, we caused the poor people to do some public work, before they partook of the meal of charity, and I ought perhaps to have explained our plan more fully. I would certainly have done it long ago, if I had ventured to anticipate that general participation in our sufferings, which it has pleased God to excite among your countrymen. For the satisfaction of those kind friends, I therefore beg leave to observe, that we did not expect the people to fatigue themselves by work; nor were the aged and infirm called upon to take any share in the labour; and it was evident that it was a gratification to the people themselves to be favoured to do something for their own benefit. Our view in adopting the measure, was to guard against any possible abuse of the gifts entrusted to us for distribution, and to prevent that degrading spirit of pauperism from creeping in amongst our Hottentots, which is so very pernicious in its consequences. We felt ourselves, as we still do, under great responsibility to those who have stepped forward to our relief and, with a view to make their donations go as far as possible, we have from the beginning endeavoured to use them in such a manner, that whilst they relieved the needy, they at the same time acted as an incitement to useful exertion; and I have no doubt but this view of the subject, if properly understood, will be approved of by our kind benefactors. Another question, which probably has arisen in the minds of some of our friends, and which I ought to have answered ere now, is this: how does it happen that Gnadenthal, the most flourishing of our settlements has suffered most? The very same circumstance, which rendered it more prosperous than the other settlements in good years, has plunged it in greater distress, at this season, not to take also into consideration the heavier affliction during the storms. Gnadenthal is the only missionary station which depends chiefly upon agriculture for its outward prosperity; and because agriculture in general affords more certain resources than other branches, such as carrying of goods, rearing of cattle, &c. (the resources of Enon, Groenekloof, and other stations,) therefore Gnadenthal prospered more than its sisters, as long as agriculture flourished. It was always the favourite spot of the Hottentots, and capable of maintaining more inhabitants than any other station. Hence it happened that this place could not fail to suffer more than the rest, by the successive calamities which befel agriculture; and for this same reason, the farmers of our neighbourhood, whose only resource was agriculture, were so much reduced, that government came forward to distribute alms among the most needy of them, which was done in no other district. One circumstance proves to every reflecting mind the intensity of last year's distress amongst our Hottentots, viz. that within the last twelvemoth only half the number of children were born, as, on an average, in every preceeding year. It being now about a year since we were so severely afflicted, I have in these days had much conversation with Hottentots on the subject, with a view to encourage them to gratitude towards our Saviour for His wonderful help. I asked an old industrious man, who has been accustomed to better days, how it was possible that he could maintain life by the little nourishment

contained in the leaves of herbs. His answer was: 'I had some old slips of an ox hide, and a couple of worn out shoes (made of raw hides.) These I first laid on hot ashes, till they were half burnt, then I cut them in pieces and pounded them; after which they were boiled with the grassy substances, and thus made them more nourishing.' A noble feature in the conduct of this very man, during the distress, deserves to be noticed. As long as nothing but grass and herbs were to be found in the fields, this man (he is a widower, half blind) and his two little daughters appeared with the rest to partake of the meal prepared for the poor. But, as soon as the bulb-season came, he disappeared. Meeting him once, accidentally, in the village, I asked him the reason. He replied: 'Thanks to God; I can now, with the assistance of my girls, find a sufficiency of bulbs in the fields, which are both nourishing and palatable; and therefore I do not think it right for me to be troublesome, and to take away what ought to be given to those only who are not able to provide for themselves. It is true, I have neither bread nor meat; but I will rather forego these luxuries, than deprive those who are more infirm than myself.'

"Alas! the mildew has again shown itself in some parts of the colony, and in our neighbourhood; and I hear that some early sown fields are quite destroyed by its pernicious influence. We have however of late had very plentiful rains for six or seven successive days; and I therefore still cherish the hope, that a general destruction of the harvest may thereby, under God's kind providence, be prevented. We can do nothing but pray; and you will easily believe, that after what we have gone through, we do it from our inmost soul. May God have mercy upon us!

"In addition to the particulars I have already communicated about the Mantatees, I transcribe the following paragraph from the Cape Gazette of September 6th, which contains the last news from that quarter: 'The information received from Mr. G. Thompson has been completely confirmed by a letter from Mr. Melville, dated Griquatown 21st July, with the exception of the statement received by Mr. Moffatt, of the invading tribes being accompanied by white people in European dresses. It appears, that the commando of Griquas, consisting of about 90 men with muskets and horses, and accompained by Messrs. Melville and Moffatt, left Griquatown on the 21st of June. On arriving at Kuruman, they were joined by a party of Botchuanas. They then proceeded to within six miles of Old Lattakoo, where they found the enemy established, having defeated the Botchuanas under their chief Mahomapeele. After having in vain endeavoured to establish a friendly communication with the invaders, an engagement was commenced by the Mantatees. After several hours' fighting, the invaders were defeated, leaving about 400 men killed. Many women and children were left behind, who, we are concerned to state, were inhumanly and indiscriminately massacred or mutilated by the Botchuanas (who joined in the pursuit,) notwithstanding the utmost exertions on the part of Messrs. Melville and Moffat to prevent them. A subsequent letter from Mr. Melville states, that he has received a report of hundreds be-

ing at Old Lattakoo, and on the road to New Lattakoo, as well as at Nokenning, a place 15 miles to the east of old Lattakoo, and that for want of food *they were living upon one another.*' Thus far the Gazette.

"I do not know, whether I have told you in former letters, that Lord Charles had expressed a wish, that the healthy children at Hemel en Aarde might be brought to Gnadenthal, and there taken care of. His wish has been complied with; and 27 children arrived here last Saturday, who were entrusted to the care of respectable Hottentots in this place. His Excellency is particularly anxious that the children may have the advantage of a Christian education. May we prove ourselves worthy of the confidence placed in us and our Hottentot congregation!"

"*December 5th*, 1823.

"In my last, I stated to you, that the mildew had again made its appearance, and most unfortunately the whole colony from Grahamstown to our neighbourhood, has been visited with this dreadful calamity, and many farmers have not reaped one single grain. I hear, however, that the neighbourhood of Capetown and Stellenbosch, and a few farms on this side of Hottentots' Holland have been spared, and as the price in the Cape market depends chiefly on the harvest in the Bovenland, there is some probability, that the price will not be so exorbitant as two years ago, though it has already advanced considerably. Even the barley has been attacked with the mildew, which was never the case before. Our poor Hottentots have suffered most severely; perhaps not more than one half of those who have sown, will even think of cutting the corn, for there is not one grain to be found, and the straw cannot even be used as fodder for the cattle; some of them think it their duty to be at the expense of harvesting, though the return will certainly not cover that expense, and I only know of three or four, who will have a tolerable harvest. Thus instead of 1500 muids, which, judging from appearance, we promised ourselves in the beginning of October, we shall not even reap as much as was committed to the ground. In addition to this severe loss, our poor Hottentots will also be without the good earnings, which they usually find with the farmers in the harvest, since most of the latter have little or nothing to reap. We must therefore again look forward to a year of distress and sufferings, but the Lord, who has helped us through on former occasions, will not forsake us. It is no small consolation to us to know, that through the generosity of our English friends, we are not quite so destitute, as we were two years ago, and that it is in our power to assist the most needy and helpless. In my opinion, however, it would be neither wise nor right, to make any further appeal to charity; but I entreat for myself, my fellow labourers, and our congregation, an interest in the prayers of our Brethren and friends

"We had a remarkable visit here the other day. A Hottentot Captain, *Absalom Pommer*, head of a kraal at Sandvonteyn, situated about four days' journey from Gnadenthal, at some distance on the other side of the mountains, which you leave to your left in going from Zwellendam to Zurbraak, came hither on his way from Capetown, most earnest-

ly entreating us to supply his people, amounting to about 50 persons, living in eight houses, with a teacher. He assured us, that though blind Heathen, they were desirous to hear the word of God, as their poor children were growing up in ignorance, and the parents were unable to instruct them. Though the account he gave of the place and situation was not in every respect what we could wish, yet he was so earnest in his request, that we did not think ourselves justified in giving the poor man an unqualified refusal. We therefore promised to visit his kraal; and a couple of Brethren will make a journey thither after the new year; which is the more desirable, as it is a neighbourhood with which we are wholly unacquainted. To avoid misunderstanding, so easily arising out of vague rumous, I have already given notice to the Landdrost of this our intention, and have asked his advice on the subject.

"On the 22d and 23rd ult. we were honoured with a visit by His Majesty's Commissioners of Inquiry, on their journey into the interior. They attended our church and school, inspected our shops, visited the Hottentots in their houses and gardens, and entered more minutely into all the circumstances of the Mission, than any visitors I ever remembered to have conversed with in Gnadenthal, and appeared to be particularly attentive to that part of their commission, which relates to the Hottentots, and diligently to study the interests of this poor people. I trust that their visit here gave them a favourable impression of the labour of the Brethren among the Heathen. In order to save them the trouble of long and tedious inquiries, I drew up a short sketch of the origin, progress, and present state of our mission here, which was handed to them, and in which also some of the difficulties attending our missionary labours, were candidly stated.

"You will have heard by Brother Schmitt of the dreadful inundation at Enon, by which their fine mill and pump were nearly destroyed. The whole of that district has suffered most severely, and many of the unfortunate settlers, will probably ere long leave this hapless country. In Theopolis I regret to hear, that both church and school are washed down."

"*January* 21, 1824.

"By the diary I now send you, you will perceive that our congregation has decreased in number in the course of last year; which is owing partly to the levy of recruits, and partly to the great distress of the preceding years. By the former we have lost upwards of thirty individuals, including women and children; and in consequence of outward distress, several families have been obliged to seek a livelihood among the colonists far and near. We cannot keep their names on the list of inhabitants, when we know that they cannot return perhaps for many years. But when any of them do return, and bring certificates of their employers, that they have conducted themselves well, re-admission to all their privileges is again granted without difficulty.

"We have celebrated a very happy Christmas and entrance into the New Year. Many strangers attended our worship. On New Year's day there were so many here, Hottentots, slaves, and others, that a

particular meeting was held with them, in which they were seriously and affectionately reminded not to neglect the day of grace, but to seek to obtain the 'one thing needful.' A deep and salutary impression seemed to be made upon them. On the 6th of January, being Epiphany, 13 adults received holy baptism, and three, baptized as children, were received into the congregation. At the celebration of the holy communion on the 11th, 32 persons were present as candidates; 17 of whom will be confirmed next month. It appears to us, and we are assured by old faithful members of our congregation, that, during the solemn festivals, lately celebrated, many have been stirred up to consider their ways, and turn to the Lord their Saviour for pardon and peace.

"Our Hottentots are still occupied in threshing their wheat; but the result is most lamentable. They have not obtained half the quantity sown. However, it appears that, by God's mercy, we shall not be as badly off as in former years of distress. The plentiful harvest in the Bovenland has considerably reduced the price of corn. We have also made an arrangement by which our people may have seed-corn of a good quality, at half the current price. This we were enabled to do by the liberality of our friends in England. When a few days ago we communicated the plan to our people, they were very thankful indeed, as they would have had to pay four times as much in the market; and this year's grain is not fit for sowing.

"The information you give us of the unexpected decease of our revered Brother Thomas Moore, occasions us much pain. It is a great loss, when we are deprived of the services of such men; but the work of God will not stand still; and He will prepare others for the labour, and send them forth into His harvest."

"*February* 27, 1824.

"Your observations concerning our service in the house of God are quite consonant to my own views and experience. When young, and first entering upon the office of preaching and teaching others, some of us sincerely hope and believe that we shall do a great deal of good in the world; but, after long service, on reviewing the time past, and what has been done by *us*, we find ourselves sadly disappointed, as it regards, our own labour. We feel deeply humbled before God. However mortifying to human pride this failure in our high expectations may be, it shows us what we are; and all the reward we ask is mercy. 'Mercy, good Lord, is all I ask; this is the total sum!" May we be humble, willing instruments in the hand of the Lord, and thus be prevented from doing harm to His cause. We read the printed account of the fire at Sarepta with the most lively feeling of sympathy; and pray the Lord to grant help and consolation to our poor suffering Brethren and Sisters, under so heavy a visitation.

"In a former letter, I mentioned that two Brethren would visit the Hottentots in Sandvonteyn, at the request of their captain, *Absalom Pommer*. The Brethren Beinbrech and Stein were appointed for that service; and the poor people were overjoyed when they arrived. On account of the very scanty supply of water, and some other unfavourable circumstances, it was judged impracticable to form a settlement in

that place; and, on the departure of the missionaries, the Hottentots were quite disconsolate, that no hope appeared for them to have a teacher residing among them.

"A few days ago I received letters from both Enon and Grocnekloof. The missionaries at both places were well; but at Enon Brother Hornig, by an accident, has suffered the loss of an eye; and Brother Beinbrech, on his journey to Sandvonteyn, was taken seriously ill. The congregations in all places were in a pleasing state. The commissioners visited Enon on the 1st of February. We commend ourselves and our labours to the remembrance of our dear Brethren and friends, and think of you all with love and gratitude.

H. P. HALLBECK."

ENON.

From Sister A. SCHMITT.

"*October* 2, 1823.

"DEAR BROTHER—My last to you was on the 5th of August, and Brother Schmitt, at the same time, wrote a long letter, and gave you a particular description of our new mill, which answers far above our expectations. Our river has not yet been full; but we have had plenty of water to drive the mill. If we should have a dry summer, there will be no want in this respect, as the Brethren find, that the water is sufficient to drive two pumps when the mill does not grind. Brother Schmitt in his last letter to you, requested to have iron pipes sent, and gave you the dimensions.

"The farmers often express great surprise at the construction of the mill and pump, a work which would be thought nothing of in England; but in this remote part of Africa, I believe nothing of the kind was ever seen. Indeed, to have the water brought into our gardens and vineyard is a great advantage. The latter thrives well, since it gets water. It joins the garden, which is large, and in general supplies us with a good crop of vegetables. Brother Lemmerz labours unweariedly, and has now much pleasure in it, since he finds his trouble so well rewarded.

"The fruit trees promise to bear plentifully; even those peach-trees of which I planted the kernels not four years ago, bore last summer. Orange trees grow remarkably well. We have this year planted upwards of twenty. Those which we have reared from the seed are now more than a foot high. From this you will see, that the soil is fruitful, when it has water enough. We hear the corn promises a better harvest than last year; in some places indeed the mildew makes its appearance, but not in our neighbourhood as yet. Many a prayer is offered up, that the Lord may be pleased to give us this year something to reap, though it be less than in former years. The drought seems to keep the the corn back in its growth; but we have good hopes that what we have sown near our house will yield much."

"*November* 2.

"Little did I think when I was writting the foregoing, and pleasing myself with the thought, how glad you would be to hear such good accounts from Enon, as, from the appearance of things, I was at that time able to give you, that, in a few days, our joys would be turned into mourning. On the 6th of October, we had a fine rain, at which there was general rejoicing; but when it continued, with little intermission for four days and nights, we began to be alarmed about the swelling of the river. Still none thought it would rise to such a height. Early on the morning of the 10th, Brother Halter, who had the charge of the mill, went to see whether the dam near the river was in order, so as to stand against any body of water, which might be expected to come down; but there was no dam to be seen, and he was obliged to flee as quickly as possible, that the flood might not overtake him. He had scarcely got into our room, before the river overflowed its banks, and we saw the mill in great danger, as the works were already under water.

"We now as quickly as possible, and during torrents of rain, brought our corn, flour, and all that was moveable, into the garret of the church. We could then do no more, than pray to our Saviour to give us resignation to His will, and wait the event. Our poor Hottentots fled to us; many of their houses being washed down by the flood. All our eyes were fixed on the *mill*, which stood in the midst of a most fierce and rapid torrent. In about eight hours the water rose upwards of 16 feet, and the breadth of the stream in the smallest part was upwards of 600 feet. Our beautiful cornfield was, I believe, more than five feet under water. There was not a bush or young tree to be seen. Large trees were torn up by the roots, and carried by the stream over our land. One of these struck the northwest corner of the *mill*, and giving entrance to the water, soon brought it down to the ground. Some of the wall fell upon the water wheel, and broke it. The pump remained standing, and no material damage is done to the mill-work inside the building. The houses would probably have stood against the torrent had not the tree struck against it. The water was now only four feet from our dwellings, and we were alarmed for our own safety; but about three o'clock in the afternoon, it began to subside, so that we could spend the night at ease in our house. Great part of the Hottentots, whose houses had been damaged, lodged in our church. Our own buildings have suffered no material injury, nor our garden and vineyard; but the lower part of the Hottentots' gardens, which lie in a line with our corn-land, is all swept away. The poor people had been very diligent in planting, both here, and at the old place, and it was a pleasure to see how well all was growing; but now all is carried away, and in its place, a bed of stones covers the ground. In some parts of the river, the old bed is filled up, and the water has taken another course Much as these misfortunes afflict us, still we have great reason to thank God that we have built just on this spot, for there is not as safe a place along the whole river, in case of floods. Had we built on the old place, we must have fled to the hills, for nearly all, from one hill to the other, was under water.

"In the valley that bears your name dreadful havock is made. The river has changed its course in several places, large trees are thrown down, and deep holes made, so that it is impossible for a wagon to pass that way. On the banks of the Sunday's river, where are the best corn farms, large fields of corn are destroyed by the flood. We have not heard that the mildew was so general as in former years, but this inundation has been equally destructive. Where the inhabitants will get bread, the Lord only knows."

"*November* 3, 1823.

"To-day we have had the joy to receive the chest of clothing, which you mentioned in your last letter. I have not words to express our thanks to our gracious Heavenly Father, and to our benevolent friends for this help. What should we have done in the last four years of scarcity, had we not had such generous help from England! The charge, that is mostly committed me, of distributing gifts among the poor, is one of my most pleasant employments, when I have got something to give; but when they come begging for victuals, even with money in their hands, and I cannot help them, it grieves me much: it is a thing, I cannot get hardened to. One comfort is, that at Enon, there are but few families that have not milk; and if any have no cows of their own, their neighbours who have many, lend them one as long as she gives milk. In proportion to the inhabitants, there are here many children. It is surprising how well they look, when we know that they seldom get food of any kind, except milk and wild fruits They are as much pleased with a small piece of bread, as some, who had not known the want of bread would be with a large loaf. I seldom go into the village, without having some scraps in my pocket, and the little children follow me, till they get served, often in such number the portion for each is very small.

"You say in one of your letters, that you think it would be better, if the clothing sent was not ready made. It is true, but we are thankful for it as it is. When we get any clothing unsuitable for the poor, we sometimes cut it to what they are accustomed to wear. A few weeks ago, a sack addressed to me, was sent here from Dr. Phillip; I had received no notice, except that it came from Scotland. The contents were different articles of clothing, chiefly old. Some things had a note put to them, requesting Brother Schmitt to accept them for his own use. I made search for a letter, and at last found one from a lady in Grangemouth. It seems she does not wish her name to be known, as this is the only address she gives me; she writes that her father was a surgeon, and she wishes by some opportunity to send us some surgical instruments. The Brethren think they would be of use, and I shall let her know. As she reads the Periodical Accounts, and writes that she derives much blessing from them, I wish you would insert this acknowledgment.

A. SCHMITT."

From Brother J. H. SCHMITT.

"ENON, *November* 15, 1828.

"DEAR BROTHER—Your letters received last August were most welcome, and I trust you have received mine of the same month's date. My wife has given you a particular description of the damage done by the dreadful torrents, by which we were visited on the 10th and 14th of October. On the 10th, the water approached so near, and so fast, that we began to make preparation to effect our escape to the hills. You may imagine to what a height it rose, when I tell you, that our premises lie twenty feet above the usual level of the river. The mill, of which I sent you a somewhat detailed account in my last, is thrown down. However, I hope that we shall be able to repair the damage done, both to the mill and the pump, though not without great trouble and expense. You need not therefore hesitate about sending the iron pipes, if you are able to procure them. They will be of most essential service for conveying water to the grounds and gardens. The wooden ones rot immediately.

"Our Hottentots have suffered very much, but the farmers around us still more. Some have lost from four to five hundred sheep.

"I am frequently ailing, and find my strength declining; but, since last January, have cause to be thankful to our Saviour for a tolerable state of health. The heat in this narrow valley is sometimes as great as that which we experienced in the place called by us, in 1816, the Hot Outspann, and that always affects my health.

"We have received with many thanks the chest of clothing sent us from England. The books contained in it were likewise very welcome. We rejoice, when, by the liberality of our friends in England, we are able to assist the poor people, and especially the children of the poor. In the beginning of this year, some very poor and wretched families of the Gunna and Boschmen's tribes came hither; and out of mere pity, we could not do otherwise, than permit them to stay. We must provide them with nearly every article of subsistence. But we are rewarded by perceiving that there is a manifest work of the Holy Spirit in their souls, and that the word of the cross proves itself the power of God to them also. These poor people, and many beside them, give undeniable evidence, that men, who have lived in darkness, and the practice of every kind of iniquity, when they receive the gospel into their hearts, truly experience that Jesus has power to forgive sin, and to deliver the soul from its dominion. Often do we see these encouraging instances of the grace of God imparted to the vilest and most degraded of the human race. Thus they become Christians indeed, and show in their lives and conversation that they are truly converted. But, till a poor ignorant heathen, by the grace of God, and the teaching of His Spirit, accompanying the word, begins to understand what Jesus has done and suffered out of love to such wretched beings as we all are, sees the necessity of turning to Him for pardon and rest, and feels gratitude for such unbounded mercy, all attempts to bring him into good order, and a decent course, and to civilize him, will be vain.

He remains dead in sin, and has neither inclination nor power to do what God has commanded, or what good men prescribe for his welfare. I may say this with regard to two Caffres living here. One is an old man, very feeble, and can work no longer, the other a young, bold, heroic character, and in his best years. They are both however the same in their experience of the grace of God in their souls. The latter was like a wolf, and is become a lamb. He often makes me think of, and pray for the nation to which he belongs, and of which I consider that in these two men the Lord has given us the first fruits.

"I hear very bad accounts of the conduct of the Caffres in general. The settlers suffer much from their depredations. They steal sheep and oxen, and sometimes even commit murder. To keep them in check, government has strengthened the Cape regiment (of Hottentots;) but you have seen how thickly this whole country is covered with wood and bushes, in which they hide themselves.

"Our corn in Strubel's place stands as yet well; and if, by the mercy of God, it is preserved from the mildew, it will give us bread for our own consumption. The hay, and the crops in the gardens also promise well.

"Three of the widows, whose husbands were murdered by the Caffres in 1819, have been married last week in our church to three very worthy men. They have always conducted themselves as peaceable and industrious women, who, according to their best insight, bring up their children in the nurture and admonition of the Lord.

"I send this letter by a wagon going with our last four sacks of corn to the mill. When these are consumed, I do not know where we shall get wheaten bread. The mill is twenty hours' drive from this place. We feel indeed the loss of our own mill very painfully. To your Society for the Furtherance of the gospel, and to our dear friends and Brethren every where, we beg to be most kindly remembered, and commend ourselves to their prayers.

J. H. SCHMITT"

BIOGRAPHY

OF BROTHER JOHN HENRY DANKE.

Who departed this life at Cairo in Egypt, October 6, 1772.

(CONTINUED FROM THE LAST NUMBER.)

Many witnesses and servants of Jesus travelling through Zeyst, their visits invariably proved a blessing to my heart. The missionary accounts also, that were read in public, created in me a longing desire, to serve the Lord in the bonds of the gospel. At first I was appointed to wait upon visitors that came to Zeyst, and also to visit our friends in the country, at Gorkum, Gouda, and several other places. At the close of 1766, I received a call to go with Brother Hocker to Egypt, which I accepted with joy and trembling, while anew devoting myself to the

service of my master, who inspired my feeble soul with all needful courage. Our departure was delayed until September 12, 1768, and March 5, 1769, we arrived at Cairo.* At first we lived with Mr. Clement, a French apothecary and surgeon, and a good friend to Brother Hocker from his former residence at Cairo; but subsequently we moved into a small house we had rented. That very year we became acquainted with Ghalis, a young Copt, of whom, at first we entertained a good hope, that he would attain to a saving knowledge of the truth; but in process of time he again left us and turned Roman Catholic.

In July 1770, I travelled on the Nile to Girge, a city in Upper Egypt. I soon became acquainted with a number of Copts and endeavoured to recommend to them the merits of Jesus, as the only ground of our salvation; but they had hearts like stone, I however found a few men who became attached to me; but they could not conceive how a man could love the Saviour. During my stay there, God permitted me to live quietly and peaceably with fifteen soldiers from Cairo, who treated me with all imaginable kindness. I then travelled with two Copts to Behnesse, and soon gained access to the hearts of the inhabitants. The justice and tax-gatherer, Michael Bashara, in particular, who six years ago had been awakened by the immediate influence of the Holy Spirit, was a great source of joy to me, from being led to consider him as the first fruits out of the Coptic nation, who lived in the faith of the Son of God. In consequence of succeeding visits to

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* The main object of this mission were the remaining descendants of the ancient inhabitants of the country, who are called Copts. From times immemorial, they profess the Christian religion, but by means of theological disputes have been separated from the main body of the Oriental church, more than a thousand years ago. In latter times they became subject to the Mahommedan dynasty, and ever since, they labour under a grievous civil oppression; yet as far as circumstances permit, they are allowed the free exercise of their religion. The Coptic church shared the same fate with the other Christian churches; she became the slave of ancient forms, and that light which was kindled by the Reformation in the West could not extend its renovating effects to her The Brethren who were sent to the Copts, however, were expressly enjoined, neither to meddle with their ecclesiastical institutions nor to enter into discussions of polemical subjects; but to endeavour in their intercourse with them, to direct their attention to the *essence* of Christianity, and impart advice to such as they should discover to be the subjects of Divine Grace, according to the scriptures and their own experience, how, by means of Jesus' merit, they might obtain rest for their souls, true holiness of life, and an evangelical liberty, which leaves the conscience unclogged by human traditions.

Another object in view, which had originated in the mind of Count Zinzendorf, was, that this mission might pave the way for another into Abyssinia. This attempt, however, has hitherto proved abortive, and the undertaking would, in all probability, have encountered infinately greater difficulties in the latter country, than in Egypt. Here, under Turkish jurisdiction, all Christian denominations are tolerated, and all are alike oppressed. This circumstance teaches the Christians here, if nothing else does, to live peaceably together; but in Abyssinia there is a predominant church of the same stamp with the Coptic; and whoever is not of her creed, cannot expect to meet with toleration, or a long continuation of it.

Behnesse, Abdel Melak was likewise brought under serious convictions, and there was a considerable motion among the inhabitants of some of the neighbouring villages; but nothing of a permanent nature resulted from it.

Thus far our late Brother has brought down his own narrative. July 20, 1772, he returned to Cairo, being then sick. At first he recovered in some degree among his Brethren, three more being arrived from Europe in the mean time; but towards the end of September his debility increased, so that the Brethren, Hocker, Antes, and Herrman had to watch with him alternately at night, and Brother Thomas Lotz waited upon him during the day. October 5th, he took a final leave of them and settled his concerns. Next day Brother Hocker imparted to him the last benediction in presence of the other brethren, and then he gently and quietly fell asleep, aged somewhat better than 38 years.

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Our late Brother having in the preceding memoirs, but briefly noticed his journey to Egypt and his transactions and adventures there, we are happy to find a more detailed account thereof in his journal. The reader will no doubt be gratified by the following supplement, which at the same time will make him better acquainted with the personal qualities and character of the deceased.

Extract from one of his letters, dated

"ALEXANDRIA, *January* 29, 1769.

"If we consider the ways of the Lord with His people, we cannot but admire His wise administration in all things. We have peculiar reason to appreciate with grateful hearts, the wisdom of God on our journey to Egypt. While yet at Zeyst we were frequently concerned that our departure was delayed from time to time, fearing that the weather at so late a season might prove unfavourable for the journey; but we now clearly see, that herein too, the Lord hath done all things well. His Providence no doubt directed us in the choice of a ship (among several that were to sail for Leghorn) which went to sea; for by this means we had an opportunity of informing the captain of the vessel, who had long been a subject of divine grace, concerning the true way to salvation. That he put into the harbour of Carthagena, we did not like, fearing that it might delay the further prosecution of the voyage; but afterwards we found reason to thank the Lord for this delay; for a ship which passed us in the straits of Gibraltar, arrived two days later than we at Leghorn, and while we lay for ten days in a safe harbour, encountered the severest gales. At Leghorn lay two ships, bound for Alexandria One of them set sail two days before us, but arrived ten days later than we did, having been compelled during the storms, to cast a great part of her cargo overboard. Here, at Alexandria, we learn, that the plague raged uncommonly last summer at Cairo, and but lately ceased; and that there had been a formidable rise of the inhabitants of that city, against their superiors. We therefore believe, that in this respect also, the providential interposition of the Lord in our be-

half is obvious. Ah! if we did but continually, as little children confide and trust in Him, we could not but always be happy."

"Cairo, *March* 11, 1769.

"At last, on the 5th instant, we arrived here well and safe, and find multiplied reasons to thank our Lord most cordially for His guardian care and protection, which we experienced during our six months' voyage. I must confess that we generally fare better than we anticipate, for our Saviour deals in a very condescending manner with his people. Difficulties both internal and external will occur; but the consolation of the Lord Jesus felt in our poor hearts, and the consciousness of belonging to the people of God, make amends for every trouble. My dear Brother Hocker and I, bear a cordial affection to each other and a peception of the Saviour's presence between us, is not unfrequent. And if the least thing turns up to sever me from my Saviour; through the faithful admonitions of the Holy Spirit, I immediately feel as if my breath should cease.

"The daily words from Scripture, from the 21st to 26th of February, were peculiarly impressive in regard to our commission. Oh! that the Lord's time would soon come for the salvation of the poor Copts living in this country. They are actually a poor people, and the mussulmen besides, are exceeding great hyprocrites. Some pray three, others five or six times a day, and before prayer, they wash their hands and feet and even the whole body, lest they might appear unclean before God. At these seasons, they generally occupy such stations, where every body may see them; raise their hands up high and pray; then fall down, bumping their foreheads three or four times on the ground; and having performed this ceremony, they go their way with a haughty air. Sailing on the Nile, between Rosetta and Cairo, compassion often caused my tears to flow, on seeing some lounging in the fields and others washing themselves in the Nile, or praying on shore; and oft did I sigh thus: "O Lord Jesus! might they be washed in thy precious blood, which thou hast shed for them also!"

"I am in good spirits about learning the Arabic language and I think I shall succeed in the attempt. I find it easier and like it more than the Italian; but I wish I could be among the people that speak nothing but Arabic. This is necessary, not only on account of the language in general, but the pronunciation in particular, which is difficult. Whenever Brother Hocker relates any thing concerning the Coptic peasants, living in Upper Egypt, and the liberty we there should enjoy, of conversing with them, my desire to live among them is increased. Brother Hocker, however, must first be provided with an assistant, before I can think of leaving him.

"I shall here be profitably employed at my cabinet-maker's trade, some work being already bespoke; but first of all, I must make some furniture for ourselves; for whenevor you move into a house, you find nothing of any thing in it. We walk very comfortably in the long Turkish robes, they are of great service in this country, where at this season of the year, the weather is pretty warm already.

Dear Brethren and Sisters, remember your two poor children, who are now living in the great city of Cairo, where reigns the spirit of darkness and the spirit of fear. Under these circumstances, the word of the Lord: "I have overcome the world!" affords us great consolation."

In January 1770, Brother John Antes, a watch-maker, arrived from Europe. After he had gained a slight acquaintance of the Arabic tongue and established himself in his trade, Brother Danke entered upon *his first journey to the Copts*, of which he gives the following account in his

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July 30, 1770, Brother Antes accompanied me to Bulak on board the vessel, and on leaving me, to return to Brother Hocker; I followed him with my eyes, and wept; for I felt very faint-hearted, when I thought of the journey before me, seeing that I was surrounded with a set of people, who were often more than barbarously cruel. For my encouragement I opened the following scripture text: "God said unto Jacob: fear not; I will go with thee." It was as though the Lord himself spoke these words to me. All my fears vanished and I felt very courageous. That night we still lay before Bulak. Two Arabic elders soon became attached to me, treated me very kindly during the whole voyage, and were likewise very willing to give me further instructions in their language. I had my couch with their's in the kitchen. In the whole, there were thirty-five passengers on board of our small vessel, which therefore became so much crowded, that we could hardly stir in it.

August 1st. We ran aground on a sand-shoal and had to labour for three hours, before we got afloat again. We then passed Benesuef, a pretty little city in a beautiful country, and on the 2d, a city in ruins, which the Mussulmen assured me was the city whither Joseph and Mary had fled with the child Jesus. This city was built on the eastern shore of the Nile, on the declivity of a very rocky mountain. The walls are still standing, as far as the eye could reach, mountain upwards. The whole form of one of the city gates is likewise entire, the top only being somewhat dilapidated. From this place the shore of the Nile continually presents a steep and rocky ascent; here and there however we found bends in the mountains, with very fruitful plains and islands. We had such a heavy shower of sand from the shore, that one could not see the other on deck, and towards evening the storm became so violent, that we were almost suffocated by the sand and had to lay-by on shore.

Speaking the Arabic language but imperfectly as yet, the captain today, attempted to make me an object of ridicule, by keeping up an indecent conversation with me, for the diversion of the crew. I told him I took no delight in such conversation, my God having in mercy delivered me from it; he might therefore be so kind as to have me excused from such talk. This mortified him to that degree, that in presence of

all, he said to me: "I fear the men will unite in killing and throwing you overboard; for they presume you carry much money with you. What will you do in that case?" Seeing all these barbarous faces staring at me, I became greatly alarmed. I was also aware, that if one of the men would begin to strike me, the captain would be sure to second him. I prayed in my heart to the Lord, that He would be with me, and endow me with wisdom and courage. He did so by enabling me to give such a suitable reply to the captain s wicked address, that he was put to shame before all the people; and from that time, both he and every one else on board, treated me with respect. Early on the morning of the 4th, we passed the city of Montfalut, and as usual, several Arabian tents and villages. A sand tempest compelling us to lay-by again towards evening, more than a hundred Arabs came to us in the water and brought tobacco for sale. While thus trading together, a great noise was heard and presently a scuffle ensued between the parties. I felt considerably alarmed and prayed to the Lord to protect me. Some Arabs fixed their eyes upon me and inquired of the captain who I was. He made them believe I was one of Ali Bey's soldiers, whereby they were frightened and immediately left us.*

On the 5th we stuck fast on a dangerous reef and had to remain there all night. All the passengers swam on shore; only the captain with his men and myself remaining on board. Next day, with much ado, and the assistance of the passengers, we got afloat again, and in the evening reached Achmin, where we staid two nights and one day. On the 7th I went into the city. Some soldiers from Cairo seeing me, inquired where I came from? I replied from Cairo. "Have you any acquaintances there?" The English physician is my brother. "Ah, we know him very well; he is Ali Bey's physician. God bless him and prolong his life. We wish we had him with us." They then took me to their lodgings and entertained me there.†

On the 8th, in the afternoon, we appeared off Girge in Upper Egypt, which was the object of my journey. The captain learning that the Cairite soldiers captured all vessels for the purpose of freighting them with horses, we accordingly cast anchor at some distance from the city, and all the baggage was sent thither on camels. The camel which carried my goods with many others, was so overloaded that it fell down in the heart of the city, which accident occasioned a great stir among the populace. Meanwhile I remained unobserved, being dressed very much in the habit of a Coptic peasant. I took lodgings in an Oquelle

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* Ali Bey, one of the grandees of the country, had arbitrarily assumed the supreme power, which hitherto several chiefs had shared under the jurisdiction of the Turkish emperor; and as long as he could maintain himself in it, he was dreaded and respected all over Egypt.

† Danke being a Hanoverian subject, passed with the Turks for an Englishman. At Cairo they called him the English cabinet-maker, and as he and Hocker, who practised the healing art there, lived together like brethren, they called the latter the English doctor. He had, however, never attended Ali Bey, but merely some of his household, and on that occasion became personally acquainted with this chief.

or public inn. The room was cheap but miserable enough. However I was glad and thankful to have found a shelter. In this house I became acquainted with two Copts from Behnesse, Salib Ibrahim and Abdel Mesich. Behnesse lies between Minsa and Benesuef, a good stretch from the Nile, in a westerly direction. These men questioned me concerning my religion and I embraced this opportunity of declaring to them the great love of our Creator, who became a man and laid down his life for us. This apparently made no impression upon them; yet they were fond of hearing me discourse on the subject and encouraged me to come to Behnesse, where many Copts live. In the succeeding days we frequently repeated our conversation, and eat and drank together, until I unexpectedly got other companions. The number of soldiers quartered upon the town was suddenly and very considerably augmented. All the merchants in our inn were compelled to clear out their goods in great haste, and some of them had a flogging bestowed on them besides. I stood for sometime a witness to the scene; then repaired to my chamber and commended myself to the Lord. Presently some men came to my door and cried: "Unlock!" and I immediately did so. A captain, having some soldiers with him, looked in. He inquired: "Do you live here!" I replied in the affirmative. Similar questions were put by others and I made the same reply. Some of the soldiers professed to be acquainted with Brother Hocker and to know that he was Ali Bey's physician. I now stood high in their favour. The captain said, all repeating it after him: "Sit down in peace among us and fear nothing." Having brought his goods in order, he sent for me and asked me: "Who furnishes you with meat and drink here?" Having informed him of the arrangements I had made, he replied: "Henceforth, as long as we board together, you need no longer care for meat and drink; you can save your money; and I will tell you once for all, that when we eat and drink coffee, you shall neither sit back nor hide yourself. Always seat yourself before my eyes, that I may see, that you are not forgotten." I was quite overcome by the kindness and affection of this man; and none of the other soldiers ever spoke a hard word to me but invariably treated me in the kindest manner. For four weeks together, I ate and drank with them daily, and every night lay down to rest in one room with them. Frequently indeed I felt the power of the spirit of darkness, in a manner that I am unable to describe; but the grace of my Saviour abounded the more towards me, and the Spirit of God kept my heart by day and night, in constant prayer and supplication. At first some of the soldiers still thought I was a merchant having much money; but when they and the captain in particular, had occasion for some trifles in my line of business, I made the articles for them, having brought some tools along; which not only raised me still more in their estimation, but likewise convinced them that I was but a poor tradesman not having much money to dispose of. Now, although I lacked nothing for my own person, yet the main object of my visit, to form acquaintances among the Copts, was greatly retarded. Every body was afraid to leave his house,

for both Christians and Turks were alike jealous of each other. By means of the above mentioned Copts from Behnesse, Salib Ibrahim and Abdel Mesich, however, I became acquainted with several residing here, in particular with two men, named Ibrahim and Michael. What I told them concerning the happiness of those that live in the fruition of the love of Jesus, truly penetrated their hearts; both arose, fell around my neck, and said with tears in their eyes: "God bless you, master! We have never heard the like before; would to God we were like unto you!" The other two, being also present, remained unaffected and thus addressed their brethren: "You must not take the word of Master John (the name I went by in so strict a sense, for he thinks nothing of fasting, the sign of the cross, and the like." At this they were startled and asked me, whether I observed no fasts? I replied: "No; my Saviour has fasted for me, and every thing He did, was an act meritorious for me. Now since I have found grace and forgiveness of all my sins in His blood, I make no difference in days and meats; but my only care is this, that I may experience all His merits, whereby He has sanctified all things for His people, daily in my heart and rejoice in the same. I therefore eat all kinds of meat, which God bestows, moderately and with thanksgiving; but I do not feel disposed to converse with you about ecclesiastical formalities. I would simply ask you: Do you know Jesus? do you love Him, whose eternal love impelled Him to lay down His life on the cross for you? Let that be your primary concern; then the Holy Spirit will not fail to instruct you in all those things you ought to du or to leave undone. But lest you should think that I laboured to create suspicion in your minds against your religious institutions, I will, provided you prumise to surrender your hearts to our Saviour, cheerfully live among you, and in order not to offend you, keep ll the days as you do; with this proviso, however, that I neither can nor will merit any thing with God by so doing; for I ground my salvation solely upon the merits of Jesus." Hereupon they replied: "Master, we perceive, that you are a lover of the Lord Jesus and we desire to learn of you."

Salib Ibrahim and Abdel Mesich intending shortly to return to Behnesse, and I judging it not advisable to prolong my stay at Girge, on account of the military forces stationed there, I resolved to accompany them. Informing them of my design, they appeared to like it very well. Dining one day bout this time with Ibrahim, Michael came there also, but behaved very strange and adversely towards me. It hurt me on his account, and I was forcibly struck by the saying of our Lord, concerning those characters, who receive the word of God into their hearts, but do not give way to it, the devil coming and rooting it again out of their hearts. Some days after, Michael called again and pretended to be sorry for his late conduct; but it appeared to me, that his mind was not yet in the right mood. Ah! if my Saviour did not comfort me and infuse fresh courage, I should despair!

Immediately after I sustained another trial. A Sherif, (*i. e.* an Arab descended from Mahomet, who is always respected by his brethren of

the faith,) accused me to the abovementioned captain of reading books, which condemned the Mussulmen. The captain sent for me and said in a very serious tone: "Bring hither your books!" I sighed to the Lord for protection and then produced the Psalms of David and the New Testament in Arabic. He read about fifteen minutes in each book, and then eyeing me in a friendly manner, returned the books to me, saying, that he found nothing in them but the pure Word of God, and that I might read in them day and night unmolested. To the Sherif and other byestanders he said: "I love this Christian, and whosoever molests him, molests me."

The Copts residing here endeavoured to thwart me more and more in my design to travel to Behnesse; they even went so far, as to say, that a stranger, like myself, was in danger of losing his life in those parts. Salib Ibrahim too and his companion appeared to have been entirely changed in their conduct towards me. They suggested to me what a great excitement would be occasioned among their countrymen, if they took me along with them; and if I would not engage to always frequent their church and observe all their ceremonies, they would rather advise me to remain where I was. I replied that I would neither coincide with, nor disturb them in their customs; that my business was simply this, to testify to all who would hear, that the whole of our salvation depended on the atonement of Jesus. If then they hesitated to take me along, they might depart in the name of God; for I was determined to go to Behnesse; that I was not afraid, knowing that my God, in whose name I go, can and will protect me every where. Upon this declaration they appeared to change their minds again, saying: "Get yourself ready in the name of God! We will take you along." Notwithstanding however, I afterwards felt my human weakness, being bashful and timorous. I mentioned it to my Saviour and opened this text: "Be of good courage and let not your hands be slack; for your work hath its reward." I cannot describe the comfort I felt. I enjoyed such a sensible manifestation of the Saviour's presence, that my heart melted in tears before Him, and like a child I committed myself into His holy keeping.

September 12th. I took leave of some Copts at Girge. One of them besought me to write to him occasionally and to return soon again, adding, "I shall not forget you as long as I live!" I could plainly perceive that this man was truly attached to me. On taking leave of the captain and his men, with whom I had lived for more than four weeks, every one of these Turks was moved by the thought that they should see me no longer among them. The captain inquired whether I had money for the journey, and having sent for the master of the vessel that was to carry me, cautioned him treat me well, or he would know how to find him for it.

During my residence in this place, I once visited the Patres of the Propaganda Fide Society, who have an hospital here. They gave me a friendly reception, but made no further inquiry as to the object of my visit.

15th. Set out upon the journey with my company. We rode slowly with the current and at night lay by, when we were frequently visited by thieves, who, swimming under the water to our vessel, would climb into it; but our crew, keeping a good look-out, always repulsed them.

27th. Early in the morning reached Abugirge, a village with a harbour, where we unshipped our goods upon the back of a camel. In this manner we prosecuted our journey on foot, up the country, but had not proceeded far, before the inundation of the Nile compelled us to unload the goods and hire several Arabs, who tied them upon their backs. Sometimes we had to wade through the water up to our armpits and throats, and at last I grew so tired, that I could hardly drag myself along. Behnesse is about twelve or fourteen English miles distant from Abugirge; we could not, however, reach it that day, and had to stay that night about four miles this side, in a village called Shamba. There are no public inns in these villages; but we found lodgings with a resident Copt. It was soon noised abroad that a stranger was come, and a number of peasants collected in our lodgings; but they had no ears for what I told them concerning our Lord, it being a stale story to them. Next day we were once more obliged to wade through water up to our armpits, and towards noon arrived at Behnesse. The town properly so called is an ancient little city; in its immediate vicinity there is a pleasant village of the same name, inhabited exclusively by Copts; between the town and village flows a creek, half as broad as the Nile, called Joseph's stream or canal.

The very first evening so many Coptic peasants came together, that the house of Salib Ibrahim, where I put up, could not contain them all. They listened attentively to my testimony concerning Jesus and thereupon said: "This day is blessed, on which we behold your face and hear such words from your mouth!" On the following day two Coptic priests visited me. They were very friendly and inquired what was the object of my stay and to what church I belonged. I replied, "that the object of my visit in the first place was to learn to speak Arabic more fluently and then to see whether any people lived here that loved Jesus or longed after him, because I belonged to a church, the whole body of which sought for nothing more in the world, but daily to rejoice in God their Saviour; and that I should therefore be very happy to find any such souls here." They inquired: "Do not all who are baptized, love Christ our Saviour?" I answered: "that were much to be wished; but daily experience teaches the contrary. No man can love our Saviour and at the same time continue to live in sin and unrighteousness; and it is alike impossible that any one can love God, who has not previously obtained a knowledge and experience of the great love of God in his own heart." Here they inquired what, properly speaking, I meant by the love of God. I replied: "That is the greatest proof of His love towards me, that He became a poor man and for my sins tasted the bitterness of death, for the purpose of redeeming me from sin, the world, and Satan." They were mute for sometime and then proposed many questions to me, relative to their ecclesiastical forms, in order to hear, whether

the same were in vogue with us. Among other questions, they asked: "Do you also at infant baptism make use of frankincense, myrrh, and oil? How often are the vessels, used at the holy communion, carried about among the people? Do you perform mass and sacrifice as often as you go to church? Do your priests, whenever they meet any person in church, impose their hands upon him and impart absolution to him? Does every one of you daily pray 'Kyrie eleison' two hundred times? At every prayer, how often do you make the sign of the cross? Do you fast two days every week? Do you keep, twice a year, the great forty days' fast? Do you worship all the saints, &c.?" The Lord gave me grace to hear them patiently and to give them calm replies. I said: "You have just put a great variety of questions to me; permit me now to ask you in turn: "Have you never read, that in Christ Jesus nothing availeth but a new creature; how many souls among you, can you point out, who having come to the true knowledge and love of Jesus, are enabled to say, that they have sought and found forgiveness of sins in His blood; or are you perhaps yourselves ignorant of the way?"

After some consideration, they said: "In truth, master, we don't understand you." Well then, continued I, "you have at least read, that Jesus only is the way, the truth, and the life?" "Yes, we have." "Therefore let us first of all treat of this subject, how we are to come to Him and know Him. This point being settled, we may then talk over other matters." Many other Copts besides, were present, who, thereupon said: "God uphold you, master, and bless your words; for you speak the truth."

Maallem, or master, is a title betowed in this country, in general upon men of any distinction among them. The clergy have their official titles; for instance: *Kummus*, head minister; *Cassis*, priest. My Christian name being John (Johannes,) I was accordingly either styled *Maallem Juhanna*, or by way of abbreviation: *Hanna*.

I soon after became acquainted with Michael Bashara, the chief justice of the village, a very intelligent man, and what was more, a willing pupil of the Holy Spirit, who was anxious to participate in the salvation Jesus purchased for us. Having related to him with a warm heart, how I had obtained this privilege and how happy I now was, in daily communion with Jesus, he gave me his hand and said: "You are my friend, and your words to me are more precious than gold and silver." From that time he paid me frequent visits. The next time he came, he found a priest with me, with whom I had been discoursing on the happiness of a soul, constrained by the love of Jesus, to live in Him and love Him above all things. The priest then replied: "I have never, in all my life seen a man like yourself Are there any more such people in the world!" On replying that I was personally acquainted with many people of this description, and that in our church more particularly, all the members were expected to come to a lively experience of the love of Jesus, the tears started in his eyes and he exclaimed: "O you must needs be a happy people! but what shall we say concerning us poor folks?" Michael Bashara; eyeing him attentively, said: "Is not every thing Maallem Hanna tell us, comprised in

our ancient books, viz: that out of Christ there is no salvation; but who has ever declared it unto us!" Then turning to me, he said, weeping: "Brother! abide with us! God will bless your testimony among us; for ever since I heard your words, I have had this conviction in my heart, that the Saviour will have mercy on me also, and even now he is very near and gracious to me." I cannot describe the joy I felt on seeing a man who understood the language of the heart. Next day he came again and compelled me to enter his house, when he said his aged father and his brother wished to see and converse with me. I cheerfully accompanied him, staid all day with these dear people, and had a very blessed and profitable conversation with them. The day following Michael came again very early and said: "O Brother, how thankful are we to our Saviour, that you have come to us. My brother and myself could not sleep for joy all night. How precious is the Lamb of God to our hearts!" Exhorting him to surrender his whole heart to the Saviour, for then he would be truly happy, he replied: "Yes, yes, He shall have it without reserve."

In the evening of Saturday following, I went with the Copts residing here, for the first time to their church, about three English miles distant and staid there all night. During their religious worship, I felt great compassion for them; yet I did not regret having gone with them; for there, as well as on the way thither, I had an opportunity of conversing with them on the one thing needful.

A few days after, a priest came and said to me: "Master, hear my words. All the people in the village love you and praise your testimony concerning Christ. We will not keep them away from you; but if you are agreed, direct them all to you; but pray don't preach against us and our church." I replied: "Master, you may depend on it, that I am neither opposed to your priests nor to your church. It is not my business to talk or dispute about external church forms; but I merely look out for poor sinners, who for peace, have great bitterness, and who thankfully receive this testimony, that through the grace of Jesus they may be freed from sin and become children of God. A further object I have not in view." To this he replied among others: "You have an honest faith, abide with us; we and our people will learn of you." At last he took a friendly leave of me and requested an interest in my prayers.

(TO BE CONTINUED.)

TERMS OF THE PUBLICATION.

I. The work to appear in quarterly numbers of 48 pages, octavo, printed on good paper, with a new type, and stitched in a coloured cover, with a title page, and table of contents.

II. The annual subscription to be *One Dollar*, payable on the delivery of the *second* number of every year. Persons obtaining *ten* subscribers, and becoming answerable for the amount, shall be entitled to a copy *gratis*.

III. Subscriptions will be received for no less a period than a year. Subscribers, wishing to withdraw their names, should give notice of their intention before the publication of the fourth number subscribed for

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